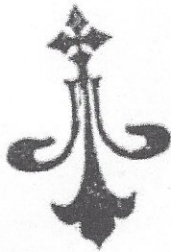


The Rita of the Ario-Germanen

# THE RITA OF THE ARIO-GERMANEN



GUIDO VON LIST - VERLAG



GUIDO VON LIST

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# TO THE MEMORY

Of our past Meister

Guido von List

He passed away in the arms of his loyal wife at Berlin on the 17<sup>th</sup> of May, 1919. The following is the first sensible and worthwhile action of the Society since his passing, a reprint of the out-of-print *Rita*. It was created in the face of revolution and the insane rise in prices of paper and work. It was the sacrifices of many loyal supporters that helped to bring about the seemingly impossible. I thank them all!

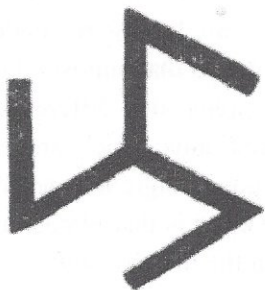
With a true desire for an Aryan rejuvenation and the Salvation of our Folk, willing circles feverishly worked to put forth this project, because it contains the path to Salvation. If we spread the wisdom that in the pure blood of our people is still the Ur Right, the original Right, born within us, this realization will make us free and strong, but only if the German Folk act upon it. To be aware of this Holy wisdom and self-realization is not enough. The wisdom calls and demands strong actions by us - we need inspired, not sleeping Armanen!

Alaf Sal Fena!

Berlin, Ernting 1920  
Guido v. List Society

Ph. Stauff, President

Urda.



In *The Secret of the Runes* and in *Armanenschaft of the Ario-Germans* it was shown that even the most modern and greatest scientific discoveries were already known and used by the Armanenschaft, yet carefully guarded as secret wisdom to be kept from the masses and for good reasons. The famous abbot of the monastery at Sponhelm, Johannes Trithelm (Trithenius), wrote in the early fifteenth century to the Electoral Duke Joachim of Brandenburg:

“Leaving behind at their death the principles of natural magic, the old Sages completely internalized and intentionally concealed the greatest of secrets, so that they may not fall into the hands of the profane. Later, those who read their writings wanted to make practical use out of them. Some – and there are many these days – smitten by desire and impatience for the promises of the Sages began to work on the literal because they did not understand what they read. Lacking the basis of experience, they could not achieve what they hoped for and rejected the best of books with contempt as meaningless. Others who found their efforts fruitless at magical experiments believed they had been deceived by the writer himself. Not to be ridiculed and wanting to look prestigious in their error they pretended bigger achievements than they had accomplished or understood and intentionally introduced frivolous and

empty things in those writings of the sages by adding various unknown names and characters to whom they attributed great secrets that by their knowledge miracles could be produced. Others still not content, obscured even more the natural magic that they could not understand by adding various devilish things, so that the old wisdom became defiled and corrupted so as today it can hardly be understood or improved by researchers. The worst of this is that almost all of the good and righteous who are not able to decipher the differences consider them to be degenerate, devilish superstitions which are contrary to the Christian faith. Hence it is that the good magic is hated by many or considered to be rather inscrutable. The error is that almost all believe that the effects of natural magic stem from the images, sigils, rings and so on, which was never the case. Therefore, when they cannot achieve anything after much fruitless effort, out of desperation they declare it all to be foolish and superstitious things.”

- Johann Tritheim, the Abbot of Sponheim.

But just how far did those ‘old sages’ - the Armanen - progress in both their cosmogony and theogony and how can that knowledge be brought back with renewed life to further advance the Ario-Germanic development of the future? To answer this question is the task of not only this book but also the books which will follow in the ‘Guido List Library’, and to ever be loyal to its mission statement which is: “Not back, but up to the Aryan”.

To prove this, we take just one example and one of the most significant scientific achievements of recent decades, namely the law of conservation of force or energy in all areas of natural events. This law designates that all material in nature is constantly in motion and that all of our perceptions are sensory induced and brought forth by movements or vibrations. The energy of oscillating light or the world ether gives the impression of light to our eyes, sound waves which reach our ears bring about the sensation of hearing through the action of vibrating air and the vibrations of the smallest molecules of a body generate heat, which through the transmission of vibrations trigger in the body the sensation of warmth. The phenomena of electricity, magnetism and gravity are thought to be caused also by these cyclical movements of the world

ethers. All phenomena in the life of the universe, as particularly those expressed as forms of energy or force, are seen as motions or vibration.

The Armanist cosmogony knew from its inception: 'God' (spiritual) is eternal and unchangeable; the cosmos (the physical, tangible, material) is subjected to the cycle of growth and decay, thus, everything changes, everything dies away to reemerge in another form, from life to death, from death back to life and rest or idleness are nowhere to be found. Armanistic cosmogony realized fire as the Ur -element (Urfyr, Surtur, Muspilheim, etc.) from which all the other three elements segregated themselves. Fire was the element of formation and the cosmos itself is that everlasting fire which could be temporarily restrained, but never dies out completely and will awaken again to swallow again all the other elements that it had born (Surtur, Muspilheim, Loki, Loki's bondage and chains breaking, the world's scorching etc.). In a state of the temporary fall of the Ur-fire the universe came into being. The world, our earth, was created by this temporary reduction of fire (Urfyr), this then condensed to ether, then to air, which later compressed into water and then earth took form until the fire awakens and everything dissolves back into fire. Even then it will be not at rest, not come to stability, because once again air, water and earth will segregate and a new cosmos, a new world, a young earth will rise again, to sink again in the fire, in the eternal cycle of arising, being and passing away to new creation.

In the exact same way in which modern science maintains its unique language and does not allow their specific conceptual terms to have the same meaning once they are used in everyday speech, the Armanist also had terms with a completely different meaning than the same words used in lay language.

It is as when we use the Armanistic-cosmological term 'fire' we mean 'warmth' and so shows that the Armanistic cosmogony corresponds quite well with the discoveries of modern science, because our modern 'thermodynamics', says exactly what those 'old sages' clearly said in their own terms. Modern science says: Warmth can be transformed into visible movement and warmth is but visible movement. If one was to keep heating a body eventually it would become red hot, the glowing white, later it would melt to form droplets of liquid and then evaporate into fluidic gaseous forms, until it finally ignites and burns towards further transformations. In Armanen terms, it returns to fire from

which it once had been formed. In other words, the Armanistic-cosmogonic secret wisdom knew air comes from fire, further evolving into polyatomic gases, which we know as oxygen, hydrogen, nitrogen, carbonic acid, atmospheric air, water vapor, etc. and when we continue the cooling-off, then those gases turn into liquids and very soon solidify with continued reduction of heat until finally taking shape in a solid form. Therefore, we should not think of those Armanistic-cosmogonic terms for fire, air, water and earth as those ideas which we call to mind in everyday language, but as the combined states of the total sum of all bodies, which can adapt to the corresponding level of warmth, gaseous, fluid, or solid in appearance. We should also understand that the ancient names for those four aggregate states of substance or matter known as 'elements' are in a very different sense than that of the chemist using such terms, because it does not mark indivisible primary matter as such, but rather the whole amount of their physical condition as appears because of the corresponding amount of warmth.

Therefore, if the Armanistic-cosmogonic wisdom explains the order of four or 'Fyr' elements in the sequence of fire, air, water and soil, then the Armanistic-theogonic order should be the same, but this does not seem to be the case, because in the theogony or mythology we find air (the Aesir), water (the Vanir), fire (Fire Spirits, Fire Giant, Fire Dragon, etc.) and the earth (giant, humans, dwarves, etc.). This different sequence is only seemingly, because exoterically the earth is considered as the passive element on which the other dynamic elements act; so the earth is thought of as a female deity (Gerda, Hertha, Garda, Genevieve, Eva, etc.) with which the personifications of the other three active elements enter into marriages. With this in mind arises the esoteric-theogenetics which reveal the correct order, as follows: Primeval fire or Urfyr in Surtur, as the beginning and the end (Alpha and Omega), carries the name 'S'ur't'ur'- which means: from Ur to Ur. From this Urfyr develops the fire-air (ether), ait-har = sun high and Odin = Wuotan, Odem, breath/Athem, ear/Ohr (Otter, Otto), Athena, Adam, Atma, etc. as well the Aesir and light-elves. In the further compression of air, the Storm Giants, then the total state of liquid, the water, the personifications of the Vanir (Njord, North, and Noah, Nohtun, etc.).

The related influences of the air and water were, mythologically speaking, the Aesir and Vanir which appeared as the 'Wanen War'; both



held their own but without winning, thus the Aesir shared the rule with the Vanir by accepting Njord (North), Freyr and Freya among the Gods. Later mythologists would not understand the esoteric meaning of the myth as symbology of the development of nature and mistook the personifications of the forces of nature for defied Kings and Heroes imagining the Wanen War to be a bloody religious war, or a new wave of Ario-Germanic folk coming from the original home and following the old track and fighting for new seats and a settled life.

By further solidity the matter reached the fourth aggregate state 'earth' and now again the battles would be repeated, this time with the Giants, who will always be at a complete disadvantage, and finally subjugated. The Vanir will disappear and return home when the third aggregate state dissolves into the second, as well Wuotan and the Aesir themselves when Surtur comes from Muspilheim and everything will dissolve back in the fire.

But since the second aggregate state 'air' appears divided in ether and air it is clear from the esoteric doctrine that there would be five instead of four elements, which is mysteriously expressed in the well-known hail-sign, the 'Thrudenfuss', also 'AlfCross', pentagram, Signum salutis. This strange figure is particularly noteworthy because the diagonals of the pentagon cut at the Thrudenfuss as the golden ratio. One can read about this in Prof. G. Herman's highly interesting work 'Gnosis, Volume III', for what he knows about the golden ratio. These five elements were also called the five vowels: AEIOU in order to not use the pentagram which they did not like to show for some reason. As for an example we can use the famous seal of Emperor Friederich IV (III), which in so many ways is interpreted but always incorrectly. It was 'kaled' for the ancient hail-sign, which as a talisman put the Emperor's work under the protection of the five primordial elements, the highest creative force.

If one was to look from the contemporary physical-scientific point of view at these Armanistic-cosmogonic traditions, one has to astonishingly acknowledge with a pragmatic certainty that the main cause of the different aggregate states of burning, gaseous, liquid and solid all clearly correspond to the level of warmth.

In the exoteric symbolic language the esoteric wisdom (Edda, Voluspa, etc.) is hiding, in which it is declared that earth, water and air

(those aggregate states of all matter), will dissolve back into fire because the fire spirit could only be bound temporarily by the Aesir, but not killed. This spirit of fire (Prometheus, Loki, etc.) has the tendency to break its fetters, he will break the fetters and he will devour all, but only to give anew birth to it again, because:

“She sees arise then a second time  
Earth from water and a beautiful green  
(Edda, Voluspa, 57)

If now these processes, whether it be from the view of contemporary science, or considered from that of the exoteric Wuotan myth, or from the esoteric Armanen wisdom, one is clearly able to see another law of physics. A law which was defied in the Wuotanism as the ‘Tuistfo’ or ‘TUiskfo’ and expressed by the Armanen formula: “Tuist or Tuisk is the father (fo) of all things”. The modern physicists express it as ‘the polarity of forces’. In my book, G-L-B No.2 *The Armanenschaft of the Ario-Germanen*, it was already written in detail about this ‘polarity of forces’ under the name ‘twounited-tvosided-duality’ and shown how from this duality originates the triads as well as multiple forms.

It is important that here we go deeper into the ‘threeunited-threesided-Trinity’ (G-L-B No. 2) and to illuminate it from a different view, which could not be done in that book; in the course of this book and the following studies we will find repeated opportunities, to come back again and again to this very basic knowledge and to get to know it in its many aspects.

As the Trinity has been shown in these studies as a sequence of past, present and future, as that which has become, what is growing and what is formulating (Urd, Werdandi, Skuld), then this Trinity can be seen as the polarity of the forces which polarize the apolar equilibrium. In order to demonstrate that this insight into the most important of all physical laws had been recognized by the ‘old sages’, as Johann Tritheim, the Abbot at Sponheim of St. Martin calls the Armanes, we must make use of their theogony.

The ‘Peering Wala’ proclaims in verse 3 of the ‘Voluspa’:

“When it was the age when Ymir lived:  
There was no sand, no sea, no salty waves,  
Earth was not nor Heaven above,  
Only a yawning abyss and grass nowhere”

In ‘Ginnungagap’, the vast emptiness of boundless space was ‘All-

Father' - the soul of the world - and with it the 'chaos of the matter'. The 'All-Father' as the soul of the world was the first manifested God (first Logos), because the non-manifested God - the spirit of the world had spoken it's "Let there be!" and had by inhalation ('Od', 'breath/Odem', Odin-Wuotan, Athena, Atma, Adam, etc.) manifested itself by compressing the spirit into matter and therefore came into appearance. The first separation of warmth and coldness, light and darkness, Muspilheim and Niflheim. The split/strife arose and the procreation began by the drive to balance the disturbed tension between the polar forces, to find the apolar balance, because it desires to reach the state of rest; similar to electricity, when the balance between the positive and negative pole is disturbed and the electric spark seeks balance. This ceaseless quest for balance and out of it resulting constant disturbance of the equilibrium is the cause of the continuous movement and vibration in all areas of natural events and thus the cause of the law of conservation of energy.

As previously mentioned, this was the 'procreating' (fo) 'Zwist' (tuist or tuisk) deified as 'Tuistfo' or 'Tuiskfo' and Tacitus writes in chapter 2 of his 'Germania': "in old songs, their only records and historical testimonials, they (the Germans) sing of an "earth-sprouted" God Tuisko (Tuiskfo) and his son Mannus, the ancestor and originator of their people". Better is the meritorious researcher Wilhelm Reynitzsch who already recognized the particular importance of this 'Tuiskfo', as he wrote in 1802: "Tis, Tuis, or Tuss, Tuth, Teut, Tot, Theot, Taut, is the primal power, the cause of all life, who procreated men - Mensken, people - with the Urtha (Gerda, Hertha, earth) and those are now nourished by Mother Earth and is their ath, Tad, Tada, Atha, father and friend. His name is therefore also Atis, Athdis (father Tuss), Hans Tus, Frotis (fron or holy Tus), but mainly Vod, God, Odin, Vodan, Guodan, Gott, Goet, Gunt, Gaut, and Walt, Wold (The wieder, the powerful without beginning or end). They spoke of him in short form as Od, Uod, God and gradually the name Tus, a supersensory being, was lost, a being who represented already in ancient times the idea of the highest and omniscient. Since God/Tus is the only One, the united, the word God also then became synonymous for the One, so that the dialect word 'gottig' is not about 'godly' but means something singular. (Ih hob nerr ah gottig Kreuzerchen) namely: I am very poor and have hardly one Kreuzer/Penny that I could call mine.) The basic concept of it (God Tus) was this: "It was a united- spiritual - invisible being, the highest, eternal and unchangeable, which could neither be seen by bodily eyes nor locked up in one place, His knowledge is infinite, his power unlimited and his justice incorruptible. It is found in all creatures and created all things, but

can only be honored in the spirit and seen as such in creation.”

By these words yet in an somewhat awkward language - Reynitzsch had more than a hundred years ago corrected the misconception that the term ‘God’ is not just for the ‘good’, but the ‘true one’, it brings to expression the only one who is in the twounited-twosided-duality, the ‘split/Zwist’, as Father-Mother, and manifested and operated as the polarity of forces. But since he is not only the strife inducer but also the strife arbitrator, the fraudster and the fraud revealer, Helblindi and Har, he is also extended to the threeunited-threesided-Trinity, the non-polar balancer – ‘the Judge’. *And here is where is found the central point from which the Armanist wisdom of the soul finds its explanation.*

Man is a mirror image of the world, he is a miniature world, the microcosm. The universe is the world in the large, which is the macrocosm. The non-manifested God beyond this space and time is the Hail-Spirit (Christian God/the Holy Ghost, Wuotanistic ‘Surtur’ or Armanistic: s’ur-t’ur = from Ur to Ur), and the manifested God is the Zwist (Tuist-fo), father-mother as the two-united duality, but also as Breithut (Broadhat) (guarding/encompassing everything) as the doer, as angel and devil, the twosided twounity, which through the apolar balancer, the ‘third party’, namely ‘Thridt’, the twister/turner, the one who creates through turning, twisting, and so becomes the Trinity. All of this is also in the soul of man. The non-manifested God (Hail-spirit) corresponds to the spirit in man, which is a balancer, apolar to the spirit-soul and the human-soul of man and appears as ‘conscience’. The spirit-soul in man points to the spiritual recognition (intuition), the human soul to the recognition of material creation (intelligence). Wuotanism knows exoterically this tripartite division very well, by acknowledging two Fylgien (entities connected to humans) to the human soul, of which the one on the right is pushing for the good, the one on the left lures to the evil, while the human soul is still left with the free choice to follow-up on its own responsibility. Christian folk belief changed the Wuotanistic Fylgien into guardian angels and the devil tempting to evil. Always and everywhere is the Trinity, ever unspoken, yet quite visible, specifically the polarity between the spiritual and the material world, good and evil, light and darkness, warmth and coldness, father and mother and so on. Above this duality is the divine non-polarized balancer always developing, supporting, becoming.

A third Trinity of forces is seen upon the realization of the two-united-two-sided-duality and that from out of this arises the three-united-three-sided trinity, which we could not get to in the ‘Armanendom’ (G-L-B No. 2) and it also corresponds to modern science. The first order of these dualities and Trinities is devoted to considerations in time, the

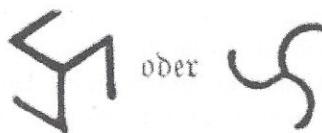
second to the becoming and changing of matter in the cosmos and to the cosmos, the third about the observations and findings of the development in space.

Even the oldest symbols and hieroglyphics show this through the simplest of characters and these were the point, the line, the area (circle or square) and the body (sphere or cube), which develop as the three-dimensional extensions in the length, width and height, which bear witness to the will and action of God the Creator in the so-called three kingdoms of nature.

The point is the manifestation of the Godhead and is the 'Let there be!' It is the stuff, the matter, to which the spirit is compressed, by descending the ladder through the different aggregate states down to the solid state and so formed the earth and the rock types (mineral area). Since the substance, the matter, is condensed spirit in the fourth aggregate state and the spirit is a living, *will*, a force, so also the minerals - who as spirit-body are a two-united-two-sided-duality - have not only life, will and power inherent, but they have their own life, will and power, even if only in a latent state, petrified, frozen, asleep but not dead. The linear development out of the point heralds the awakening of sleeping life in the early days of the crystalline formations in the amorphous bedrock, which enters the crystal formation and through further development finds its maximum development in the plant-kingdom. Despite the extensive development scale of expressions of life from the first crystalline formation to the highly developed sensing plant, only the linear direction is common through all of these stages, which we call unconscious life and why the 'old sagas' identified rocks and plants as lively and animated beings. How else would the dwarfs and giants in the sagas be explainable, the forest and moss people, the elves and alfs, mermaids and nymphs? Only in our modern soulless times are all those creatures (minerals, plants) considered to be lifeless, inanimate form of an ascending development of nature but they are animated, inspired and certainly have been recognized as such by the 'old sages'; yes, they already knew that these lower critters still live a life in the one-dimensional, linear direction. The animal kingdom evolved into the two-dimensional and only man rose up over the area for three-dimensional configuration in the directions of length, width and height, thus winning the rights as master over the lower developments of living beings in our world. The one-dimensional, linear lifeforms of the first group of the nature, the mineral and plant kingdoms, unfolded only in one direction (we say today: unconsciously), the preservation of its kind, bound to an unchanging fixed point. The two-dimensional life of the second group of beings, the animal kingdom, evolved in its life expressions already in

two directions, one of which corresponds to the first group, while the other, due to his freedom of movement, the self-determined animal searches for food and shelter and protects itself from danger, but is not yet able to derive an equivalent farsighted provision for a design for its future from its past experience (in the sense of historical tradition). Only the three-dimensional life of the human group, gifted with the two directions of the previous group and with the third, which enabled him to ascend to spiritual heights, gave man dominion over all other creatures of his world by empowering him and also putting the duty upon him, to lift and perfect himself and to be a guardian for the improvement and refinement of the other groups of one and two dimensional creatures of our earth. The 'old sages' recognized this and how it reflects on the life of the whole and this was shown in 'Armanendom', GvLB No. 2.

There is still another tripartite division of forces - which was also already well known by the Armanen - that must be mentioned here; the three-force which separates into the attraction, the vibration and the repulsive force. Through the compression of the substance from which the four aggregate states of matter are told, awoke in similar structures of an aggregate state a compellation to pursue other similar forms into a compact mass, which strive towards a common goal and center. Due to the pressure on its center and through the mutual side pressure of the masses, the vibration was caused, which in turn, changed into the repulsive force and tries to push the masses away from the center. Due to the interaction of these three forces the formation of the celestial bodies came to pass, the solar system and their orbits in the macrocosm. The microcosm is revealed in the world of men and the formation of the three castes. The attraction force corresponds to the caste of the Ing-fo-onen, the centrifugal force to the Armanen and the repulsion force to the Ist-fo-onen. (GvLB No. 1, Secret Runes. No. 2: Armanendom.) In this three-force all the other three-forces can be found, so it will not be difficult to recognize, as in the Aryan proto-language, the term 'tri' as the number 'Drei - 3' and the term 'to turn - Drehen' are covered in the hail-symbol of the 'Trifos' and finds here its meaningful expression as 'rotating or three-sided procreation'.



It is not the task of this study to pursue the 'turn' and three-force and its special particular manifestations, since we were only giving show as to how they exist as eternal laws in the life of mankind and that of the individual man - the 'nature-ur-laws' - and lawfully force mankind to form their laws which regulate their life in accordance to these 'nature-ur-laws'. When the folk decrees of family, tribal, ethnic, state laws, civil or criminal, the simple common law and so on are in accordance with these 'nature-ur-laws', then they achieve the balanced luck of the people who are living under such laws; but when manmade laws deviate from the 'nature-ur-laws', which we appropriately call 'Divine Laws', strife and disorder will last for as long as the compliance is not restored. Whenever the statutes of the people contradict the 'Divine Law', an unhealthy confusion will ensue, the natural balance of society (castes) will waver and if the balance is not restored in time, then will come outbreaks of feverish symptoms (revolutions), which the folk can defeat if it still has enough healthy life force, but without it will only heal after a long illness, or if it is completely devoid of such life force it will utterly succumb to such upheavals. When one understands to take on the tragedies of history as a philosophy of history, then at that point it becomes a history of the 'World Court'. It is as the age-old Arman saying reads: "The law is, the cosmos becomes!" *And the Law is the Rita.*

This wisdom was fully understood by the Armanen and they made it the foundation of their highly developed theogony and theosophy. Therefore, their term for religion, law and science were all of one and the same accord, which they saw as the only proper way of worship and their dealings through their life. They knew no worship based on externals, they had no temples dedicated to the external worship, but held all gatherings at the Halgadoms where they celebrated all their joys and mournings. It was also the location of their schools and the place of justice where the law was spoken, because all of this was known to be worship, they could think of no better place for worship than at this Halgadam. They only believed that which they intuitively knew to be true and they lived this wisdom of their faith out to the absolute.

Therefore, after having said all of this, we really do not need the proof that the Ario-Germanic believed the law - the 'Rita' to be that which was based on Divine revelation and therefore holy, indeed so holy that they knew it to be consubstantial with their 'Wihinei' and their compliance with it as worship. Nevertheless it may be useful, to prove the Divine origin of the 'Rita', based on the knowledge of the 'nature-ur-laws' as the founding origin, and also look at the esoteric meaning of what is so often branded as superstition: 'Divine Revelation'.

The non-manifested God - the spirit of the world - which still exists beyond space and time as the original spirit, the primal force, as primordial will, hovers above the urfyr and was with the urfyr, is and will be, manifested when compressed - as the world soul - in the choas of the four elements that we have identified as aggregate states of matter and which took visible and tangible forms. In ancient days the folk became aware of such knowledge step by step, which was revealed to them in an intuitive way. He called such enlightenment 'revelation', because nature, the divine workings in the life of nature, were now 'revealed' and was no longer hidden, but 'bare' (born) for his inner eye to see. The 'lucky' first, who became conscious of this insight - 'open as born' - was perfectly right, to call this knowledge a God given revelation. Now, when the short-sighted people - that existed in all ages, today's no exception - did not understand his poetic and esoteric imagery of 'Divine Revelation', because they thought as if God should personally appear to them in bodily form and tell them in human language what they should have already known, we have to accept these 'exoteric personification and objectification' as a deeply lawful event, in which we find the split between 'esoteric' and 'exoteric' at all times and in all religions and in the same way. Once mankind had through their clair-voyants, their clear-sighted, - the wise - gained this higher insight, then it was quite natural that those wise ones desired, to show their fellow man the path of this 'true wisdom', and acclaimed the walking of this path and thus created the 'custom' and following was 'morally'. The origin of 'moral' and 'morally' tells us the word itself, which was used as 'situlih' and was Latinized with the word 'morales'. The word 'situlih' is composed of four primordial words namely: si-it-ul-lih; si = sun (symbol of Urfyrs), it = is, ie: sun is, so 'sit' means contracted = true; ul = spirit; lih = light; ulih (contracted) = spirit light, shining spirit, that is: wisdom. Thus the whole word situlih = true wisdom! How far from the term 'true wisdom' is the contemporary meaning of the word 'moral' and as well 'morally'? With this revelation of the divine secrets of the 'nature-ur-laws', which is at the same time the concept of 'Right/Law', is inextricably connected, namely the recognition of the direction which was destined to mankind as a society. It hardly needs to be emphasized, because it is already in the word concepts of 'Law' that the deity gives the direction and therefore had to be the 'Judge', as the 'old sages', pronouncing the 'Divine Revelation', through which they gave to mankind the directions which pointed to the 'hail', and therefore had also become the judges. Even beyond the clear recognition of the linguistic connection which exists in terms such as, direction, judging, court, law, (All contain the root word 'Rit' in German.) reveals also the further knowledge that the judges had



not yet become avengers to which they transformed themselves only in much later times after thousands of years of slow erosion.

The Armanendom had realized that according to the law of duality good and evil just as light and darkness had to exist. That the good is the father of evil and evil in turn is the mother of good and vice versa, because contrasts in the lives match the twounited-tvosided – duality and all encompassing, so they could see their duty in directing both the good and the evil to find the apolar balance as the result of the parallelogram of the divergent forces, thereby to give mankind direction as to rise to their ‘Sun destination’.

Therefore, when Goethe’s Mephistopheles in Faust answers to the question who he is: “A part of that force which always wants evil and yet creates the good”, and Faust’s other question “What does this riddle mean?” to which the answer is: “I am the spirit of the always negative”, so it is an unerring expression of the polarity of forces that lie in the duality, because the natural contrast is precisely the other force, which always wants good, but must create evil, who was always declared to cause the negative to achieve the non-polar balance, the resultant of the parallelogram of forces, which strives for the further development.

As for the soul of man, the Trinity was detected and formed from the duality ‘spirit-soul’ and ‘man-soul’, whose non-polar balance is the ‘God-soul’. Their expressions as sensation or intuition (spirit soul) and mind or intelligence (man-soul) are kept in balance and get direction through reason or conscience (God-soul), so the Armanen - the old sages - were the guardian, curator, judge and the visible conscience of the people, who gave direction to development, as they steered the good and the evil in the national character to the ‘hail’. They had learned to recognize through comparison (analogy) with ‘natural-ur-law’ processes in the life of the universe and from these comparisons, they saw the first stage of the law: the grant of arbitration, which was meant to the ‘to heal the damage’ to ‘atone’ and ‘amend’. The old concept of atonement and penance is here again to be easily found in the words themselves: Sühne is to atone, ‘suona’ (suon -na) says: from the Sun and Born of God, so it was necessary to reconcile, to come back in line with the God in man, and this was precisely the meaning for the word which means penance, Buße, ‘buoza’ from ‘buozen’: to do better (to improve), so as to make the damage good again. But the term for vengeance, ‘Rache’ could have a similar meaning: ‘rahha’ (rah = right/ law, ha = strengthening, outcry) means: screaming for law. When they had lost the direction, the ‘Richtung’ and were screaming for law, they called upon the Armanen as the Judge for help, to find the lost or forgotten direction. It is as an old Veme formula says: “to help to find the right”. The called upon Armanen

now sought the lost direction, the veiled law and would then speak the 'Urtel' or judgment (Urtel: Ur = Ur; ti = created, el = Fire = tel light - created; thus the Urtel: From the Ur-light, the 'Ur-Insight' created) in order to find the source in the Ur, they tried to seize the root of a cause-related event so as to recognize the further development, from which they sought to find the means to direct the situation to the Hail. When they found that the cause or omission of that which they were judging would lead in the direction for further evil and this could not be avoided either by atonement or penance, then they had to punish, 'Strafe' (stra-fe: stra = empty, dead, compare to 'straw', fa = to do, so: Strafe = empty, dead, unworkable, thus to destroy, kill) they sought to destroy it by inhibiting the evil in the making, to exterminate it.

This development of concepts, which are in the order of direction, judge, court, law, atonement, penance, revenge (scream for law), Urtel/sentence and punishment is the natural order and reveals itself as the supreme principle of the Armanen: to explore the source of all phenomena, to investigate the cause of all action and once identifying the cause of what happened and its effects upon the becoming of the future, then to steer the skuld to the Hail (G-L-B No. 1, - Ur Rune), therefore to always seek in the direction of further development and never backwards, always being mindful of the Trinity of the Norns: Urda, Werdandi, Skuld.

It has been said that the Rita of the Ario-Germanen, the primal law of the Ario-Germans, was inseparably connected with their 'Wihinei', religion, science and law only had one term. From this it follows that the Rita is not only the customs/ moral law (ethics), which regulates the internal behavior of the people regarding all external activities towards fellow man in the family, in the community, in all state affairs, but also that which we understand today as the customary law (the unwritten law), from which later developed the written law of capitularies, Rachtungbooks, lawbooks.

In the course of time religious belief deviated from the law as well separated from knowledge, so that now religion, science and law stand each by itself. The Rita fell more and more into decline, which had once united the three instructions in itself and a most pressing time of confusion began. But none of these three instructions can stand alone without the support of the other two, as it is deeply rooted in the 'nature-ur-law' that they internally aspire for reunification, through which frictions arise, which now in turn and quite natural-ur-lawfully require new apolar balances, because they have to be made. According to the Armanist formula, which says: "Whoever is able to recognize the Ur-cause of an event, the event offers its solution - is this an evil or luck -

and is no longer an unsolvable puzzle and therefore he is able to find means to banish the evil and to increase luck, but to also recognize false evils and false luck as such". Here the attempt is made to rebuild the Rita of the Ario-Germanen from its source and to follow it forth in the natural-ur-lawful path until the error occurred, but not backwards looking from their still palpable effects.

The sagas, myths and fairy tales are also a part and remnants of customs, opinions and customary laws and provide not only the theogonic and cosmogonic knowledge of Armanism, but also the deeper elements leading us to uncover the buried paths of the Rita. Further research can still put to use the Edda even though it is relatively young and on appears to be already marred by Christian influences. It is true that the Edda uses songs from ancient Armanistic memories, but they are those in their youngest form and of a time in which the Armanendom could only enjoy the dwindling remnants of their former glory as they had already become inwardly sick and decrepit. Yet, it is known that the Edda contains ancient Ario-Germanen translations of songs which were included by Armanen transplanted from Germany.

The meritorious researcher, Director Friederich Fischbach in Wiesbaden, wrote in his remarkable book, 'Asgart and Mittgart', from which the following extensive quote is taken:

"K. Simrock already wrote fifty years ago that German literature up to Goethe's 'Faust' has nothing to equal the Edda. He refers to the Edda as an invaluable German property and inheritance, although for him and German studies it is unknown where the Edda originated. Sure some traces in Germany were discovered, but in general Iceland, Norway and Sweden were considered their home countries. Through the many ambiguities the Edda remained a closed book for the German people. The riddle was not to be solved by scholars alone. It was just coincidence that the Edda reminded me (Fischbach) of the landmark names of my homeland. Gradually it became my greatest certainty that I had the rare luck, to spend my childhood where all around were the high seats of the old Germanic Gods. Because my father administered as a judge in this great district, I often heard the names of landmarks uncharted on maps. Of course the knowledge of the topography provided in many cases other than the previous normal interpretations. Asgart and Mittgart were earlier nebulous terms. Now the Edda has a real base after these areas are explored in a new way. Let us see how the Edda came back to us: in Iceland in 1643 the bishop Brynjulf Swendsen in Skalholt found the manuscript of the elder Edda, which he attributed to Sámund Sigfusson, surnamed 'hinn fróde', the scholar, who lived 1056-1133. This elder

Edda does not contain the own poems of Sámund but the transcript of surviving traditional hymns and tales of the people. The Younger Edda is really just a commentary on the older. It was written by Snorri Sturluson (1178 - 1233) on his hereditary hof Oddi in Iceland about a hundred years after Sámund Sigfusson. Iceland's settlement was made by the emigration of many families from Denmark and Norway as Harald Harfagar tyrannically introduced the feudal monarchy. Iceland stayed with the ancient aristocratic republic so cherished by Germans. In this were three Thing. In each one was a main temple and a headmaster (Godi), who also presided over the course of justice. The introduction of Christianity was not by coercion but by majority vote. Those who wanted to stay with the old Odin-faith, received only then a fine if he had sacrificed publicly. Thus, in Iceland the age-old religious songs and customs were preserved longer than in other areas. Of Sámund we only know that he was a learned and wise man. The poetic name 'Säender' is significant. Poetry is a golden seed. To say that he had only written down what grandmothers (Aetti) told, is to be rejected because it is not children's tales. In addition, the laws of poetry are called 'Eddu-Reglur', so they refer as the entire poetry (Eddu List) of the sacred chants, which are ancient and contain what was 'always there', 'Eh da'. Just as the overseeing of poetry is not for the grandmothers, so it is just as probable they have not written the Edda."

"Snorri Sturluson received his first education at Oddi, where Sámund had lived and later wrote the great Nordic historical work 'Heimkringsla'. Three or four centuries had elapsed since the free Northmen fled to Iceland to escape the autocratic rule of Harald. It is clear that at this time the traditional text of the poetry had been better preserved in Iceland than in the memory of the original homeland. The emigration to Iceland was only the last stage, because of the violent introduction of Christianity, before and after Karl the Great, many nobles were drawn to the North. After half a millennium, the imagery of the Vanir area and the sacred mountains had faded to the point of legends. The 'tales' created themselves new images from out of the Nordic environment. This is what Sturluson used when he explained the older Edda."

"It may seem bold, to counter long cherished interpretations, but as uncomfortable as this re-evaluation may be to many, the attachment to our homelands stands higher than a venerable error, cherished by authority. Since we know now the location of Mittgart and Asgart, we must discard Sturluson's interpretation of the Mittgart serpent. In addition, the Edda is a conglomerate of traditions. Here and there are contradictions, gaps and displacements."

And elsewhere Friederich Fischbach says:

“The home of the Edda is between the Sieg and the Wupper rivers of Germany, which are in the very shadow of the charming heights of the mighty and beautiful Seven Mountains, which bound the meadows of Vanaheim in the east. The ancient Mittgart serpent, the Rhine, flows there in a comfortable silence, because the hills and mountains no longer constrained and when we learn that on the right bank of the Rhine, Cologne was opposite to Mittgart and Asgart, then a spiritual vision comes to the forefront. . . . How slowly the truth breaks its path when all sorts of considerations prevent the annunciation! Already fifty years ago L. Lindenschmidt proved, that the Aryans came from the north-west to Europe and part of Asia and settled in northern Africa. They came to India and founded there. . . . A caste rule by which the Ur-language, customs, culture and myths were more faithfully maintained than anywhere else. For the comparative linguistics and mythology that is of the highest value, but it was a terrible mistake to regard Asia as the homeland of the Aryans”.

And further Friederich Fischbach says:

“After Bastian’s teaching every cultural development is intimately associated in ancient times with the character of the landscape. He who did not know the topography of the home of the Edda and was wandering in the fog areas of the North, attributed many falsehoods to the Gods. He lacks the keys for interpretation. But he who knows this area, which can be travelled through in a few days, is surprised to find in the landscape a beauty that he did not know existed earlier. All the evidence by identical field names would be invalid if the climate did not correspond. How can for example Iceland be the home of the Edda, although there are hardly any trees sky high? Since the position of Asgart, repeatedly mentioned by Snorri, had faded so one imagined and wrote ‘greenlandic’ instead of ‘rhenländic’ and moved there the Gudrun and Atlisaga! William Jordan was the first to shine light on this nonsense.”

In regards to Friederich Fischbach’s important insights to the origin and age of the Edda, the only thing that can be added is that both the theogonic and the cosmogonic parts of the Edda offer esoteric insights in exoteric ways and were most intimately merged with all Ur-locations and Ur-areas and the conditions of the landscape. Cologne is certainly such an Ur-location and the area between Sieg and Wupper an Ur-area, which is why Friederich Fischbach is relatively right in seeing the landscapes of the Edda consubstantial with the areas between Sieg and

Wupper and the Seven Mountains. But there are many Ur-areas and Ur-locations in Germany and Europe, where one can say with the same justification and with all the same rights, the same elements can be observed, such as I mentioned and detailed in G.-v.-L.-B No. 4. Therein lies precisely the proof that the contents of the Edda is not only ancient but goes further back to before the last and probably even before the next to last ice age, before the time of the last or the last two deluges. From their boats, the survivors settled where they found land and linked to the mountains and meadows their old inherited cosmogonic and theogonic memories. The rescued believed that they were the only survivors and came to know and call their area as the 'country of origin of the people', that is they declared it to be an 'Ur-area' and the first settlement as their 'Ur-location'. The preserved names of saga, people, places, mountains, forests and fields confirm this. However, the fact that all these saga and name-groups are identical in their principles and therefore point to a common origin, irrefutably indicating a common source, sufficiently proves, to the undoubted certainty that the origin of the content (of the theogony and the cosmogony) of the Edda, even in geological terms is of a very old age. It reaches back in annual figures to a seven-digit number and cannot be brought in unison with the scale used today in our usual historical method of counting. The form of the Edda, in which it presents venerable ancient traditional content, is of course of a much, much younger date and as I said above, came from a time period in which the Armanendom already began to wane, the knowledge and the understanding for some of the deep insights had already been lost. The real origin of the content of the Edda is located high in the North, "Apollo's favorite country in which the Sun never sets", as Herodotus calls the polar states of Hyperborea. Probably due to a change in position of the earth, the North Pole countries were facing the Sun so an eternal day reigned there and it has also been proven geologically that in the countries of the North Pole once existed tropical flora and fauna. By the change of the earth-axis the polar countries were covered with ice as in the 'Fimbulwinter' of the Edda and after its passing away, the flood tide (flood, Diluvium) followed, whereby the continents and oceans formed another embodiment and slowly the present-distribution of land and water masses were appropriated and the shifts of the people were implicit to this formative period of the new continents. The displaced Aryans from the northern polar countries moved southwards in the meridional direction and thus saved so the Rita, the Armanen-wisdom, from their Ur-land on the northern pole to their new homes. The survivors lived for a long time in isolation as 'indigenous' people and only by the growth of the folk, they gradually came in touch with the

other rescued Aryan folk and as they connected through the common Rita and the common language, they merged very soon as a single people, but they were still divided into tribes, each of which held itself to be the Ur-folk, pointing to their holy mountain, forests, springs, just as explained in Friederich Fischbach's 'Asgart and Mittgart', each with the same justification, because all local memories and local names are actually the memory of the common homeland of all, submerged now in the mighty North Pole ice.

And only after this realization, can we resort to the Edda as the Aryan common wisdom to demonstrate the Ur-beginning of the Rita in their theogonic and cosmogonic songs.

In the 'Voluspa', the main songs of the Edda, with its magnificent grandeur and in its mighty conclusion which cannot be matched by any poetry of world literature, the 'peering Wala' already knows and in verse 5 and 6, as well as in verse 27, sings from the council of the Judges of the Gods:

5.           The Sun from the south and Moon's acquaintance,

                  Held the sky horses with the right hand.

                  Sun knew not where her dwelling should be,

                  Moon knew not, what might it possessed,

                  Stars knew not what station they had.

6.           Then the Judges went to their seats,

                  High Holy Gods took counsel,

                  To the night and the waning moon, they gave names,

                  Naming morning and middle of the day,

                  Afternoon and evening, gave order to time.

27.                   Then the Judges went to their seats,  
                          High Holy Gods took counsel,  
                          Whether the Æsir should punish disloyalty,  
                          Or all Gods accept sacrifices for atonement.

Thus, so the proof is already furnished that the Gods had mounted their judgement seats even before mankind had been mentioned (Voluspa 17), so they had already administered the judicial office which they then extended to mankind, through the Armanen, who represented the living conscience of the folk, as was shown above.

Yet, not only is the Divine origin of the Law to be found in the 'Voluspa', but also in the Eddic songs 'Wegtamskwidha' and 'Thrymskwidha', and in the younger Edda's 'Gylfaginning', 14, 32 and 42, as well as in 'Bragarödhur' (Bragaspeeches), as in the Skalda (cap 35: 'Loki's wager with the dwarves'). *In all these places, the office of the Gods as Judge appears - and this is highly important!* - veiled as exoteric nature-ur-law according to which the Gods, beyond the world of men, create order in the world and judge and direct.

However, in order to now find the passage of this 'Divine Law', this 'nature-ur-law' and apply it to the 'law of men', which is by necessity based on Divine revelation and to make this connection of its source understandable, it is necessary to identify the above mentioned Root Sagas or origins from these Ur-areas which can verify the derivation and connection from Divine Law to man's law.

The indigenous folk always describe themselves in saga-wise or name-wise as earth-born; for example the Saxons, including their first King Askanius (Ask = emergence, the ash, the first man) grown out of the rock, calling themselves 'Sassen', as in the settled, but the immigrant folk preserved for themselves a wandering saga like the Helvetii (Helvetzen), Lombards, etc. The former were the Ing-fo-ones folk, the latter came from Ist-fo-onen bands (GVLB, No. 1, No. 2). The Ur-locations usually have a similarity, such as, Speyer preserves the legend that its founder 'Trevierus' was a son of Mannus and grandchild of Tuiskfo and this is the reason why Speyer was considered the oldest city in Germany. The name 'Speyer' from Spyra (sa = sun or salvation, pyr =



fire, urfyr and ra = come forth therefore: sprung from the Sun fire) also coincides with the name 'Trevierus' (tre, tri = rotation, three; vier = fyr = urfyr, turning or creating ur-Fire, because both mean 'fire-born', 'Ur - created'. The other saga-wise opinion is that the city reaches back up to the time of Noah, which is up to the time of the flood, in which the floods were dispersed and the waters were evaporated by the Sun's fire, causing the soil to become habitable, confirms it as an Ur-location. Many such examples can be provided, but here we only refer to G-L-B No. 4, 'Voelkernamen'. Frisians which belonged to the Saxon tribe and are called for its western location by the sea, after the sunset (fri = pass; si = Sun, thus 'Frisi', the passing Sun) kept a very detailed and informative tribal saga and how they had found their law. The groundbreaking, unsurpassable Brothers Grimm published in their 'German Sagas' about the Divine origin of the Frisian law in the 'Altfriesengesetzes, edit Wierdsma I.' the following legend:

"As King Karl of Franconia and King Radbod from Denmark came to Frisland to fight against one another, each occupied his place and his end in Franekergau with an army and each said, the country would be his. Wise people wanted to atone, but the men wanted to fight it out. The wise men searched for atonement until they finally put it into the hands of the two kings themselves: 'Who among the two could keep a longer silence, should win.' The two men were brought together where they stood for an Etmal (time of day and night) in the round. Then King Karl dropped his glove and when King Radbod picked it up and handed it to King Karl, Karl said, 'Ha, ha, the land is mine' and laughed: therefore his place was named Hachensee. 'Why?' asked Radbod. As Karl said: 'You became my man.' And Radbod said: 'Oh wach' (alas), and thus his place was named Wachensee. As King Radbod went out of the country King Karl wanted a Thing (assembly, court) to be held; but he had not been able to since there was not enough unclaimed land that he could use for a Thing. So he sent to the Seven Sealands and told them to give him a free place (unclaimed land) on which he could hold a Thing so they bought Deldemanes with treasure and shilling. He now wanted to hold a Thing and then invited the Frisians to come to him and to choose their law that they then should keep, so they asked for a term to have time for their preparation and he gave them leave. The day came in which he bade

them to choose their law. They came and elected 12 speakers from the Seven Sealands and again he bade them that they might choose their law whereas, they asked for another term. The next day he called them back again. Then they called for Notschein (appealed for legal obstacle), the fourth day as well, the fifth too. These are the two periods and the three Notscheine (seeming, noticable, need, compulsion), which they should have by the free Frisians law. The sixth day he bade them to choose the law. Then they spoke, they could not. The king said, 'Now I lay before you three choices so what you prefer: that I kill you? Or that you will all become my own (serfs)? Or that you can be given to a ship, so solid and so strong that it may stand an ebb and a flood and that without row and rudder and rope? Since they chose the ship and sailed out with the tide, so far away that they could see no land. As their mood sank one from the family of Wittekind, the first Asegese (judge) spoke: 'I have heard that God, as our Lord was on earth, he had twelve disciples and he was the thirteenth, and he came to each behind closed doors, comforted and taught them, why do we not ask that he sends us a thirteenth who teaches us law and directs us to land?' Then they all fell on their knees and prayed fervently. As they had done the prayer, they saw a thirteenth at the rudder and an axe under his armpit as he steered towards the land, against current and wind. When they came to land, he threw the axe onto the land, a mound called Eschwege and there sprang a spring, from which the place is called Achsenhof. And at the mound they came to land and sat around the spring and what the thirteenth taught, they took to be law. But no one knew who the thirteenth was, so he was equal to any of them. After he had shown them the law they were only again twelve. Therefore, in the country at all times there should be thirteen Asegesen and judgment should be done at Achsenhof and the Eschwege mound, and when they speak in two (different opinions), the seven overrule the six and so is the law of the land of all Frisians."

But this meaningful saga can only be explained through the 'Kala' (see GLB No. 1, No. 2), because the wording is hidden to the uninitiated. Under the two kings is neither to understand the Frank King Karl (Slactenaere) nor the Frise Duke (or King) Radbod, but recovered by Kala: 'Karl' (kar = enclosed, locked, 'ol' = spirit, so: the mighty which suppresses the spirit) and 'Radbod' ('rad' = right, law; 'bod' =

command, so: the commanding, imperative law). Both stood silently - waiting - across - and the ruler let fall the glove, the oppressed, yet imperative law picked it up. This is Ario-Germanen wisdom and four interpretations are possible.

1. The handing over of the glove was a Saxon law practice, and to whom the king gave his glove, was thereby invested and installed with the highest jurisdiction, such as, the Bishop of Paderborn who was invested with his diocese by King Heinrich II.
2. The glove was a symbol or mark for the right to coinage.
3. On a stone which marked the jurisdiction of a Free-Court, Freiungssteinen, a glove (and often a hatchet with a severed hand) was chiseled to indicate how far the Freijung extended.
4. The glove thrown or handed over on a lance-pike was considered a challenge to battle and when picked up, was called the battle pawn, which could then only be released by the fight.

The power 'behabte' (handhabte) oversaw the law and the guardian of the law picked up the glove, as he believed himself to be invested with the jurisdiction, but the power said: 'Hachense' (hag = included, Kar; ense = lone, strong), which indicated already the very name 'Kar-ol'. Now the legal guardian (Radbod) recognized his error, he cried 'Wachense!' (awake, uach, uak, ak = watch, preserve, be busy; ense = the only, great) Therefore, he backed away from the violence of the land. The violence and tyranny wanted a Thing, but without legal protection, the judges were unable to find a law. They demanded the two extension periods and the three Notscheine and even then they remained silent. But only on a large unclaimed ground could a Thing take place (a Halgadam). "With Schatz and Schilling they bought Deldemanes." This is again Kala. 'Schatz' is what is created, but also the creator or juror who creates the Urtel. 'Shilling' is the created, the Begotten, but also a judge (Skillen, judge, yet also bells; that is why the bell is a Hieroglyph for judges). Deldemanes dissolves into: ti - el - en - manes and means after the Kala: ti = testify, create; el = fire; de = there; manes = moon, that is to say: 'create the light (the law) now under the moon'; at night. The concealed meaning is: 'After the established law (Radbod) had left the country, then judges and juror gathered at night to keep the light of

the law, because it had been denied them by day'. That is why they remained silent before the ruler and could not choose the law. In the weak ship, without row, Rudder (control) and rope, they let themselves drift into the sea of the ebb just as the twelve Asegesen subjected themselves to the nature-ur-law, because the sea is called 'lagu' (GLB No. 1, the 'laf' = Rune), trusting in the Divine help. This they found, for the thirteenth (Radbod) joined them and led them with 'the axe under the armpit to the Achsenhof and Eschweg' after he had raised with the axe this 'Erdwasen' from which sprang a spring. At this particular distinguishing point 'axe' is raised and increasing four times in connection with 'Erdwasen', in the following arrangement: 'Axe', 'Achsel' is armpit, 'Erdwasen', '(axe) Born', 'Achshof' and 'axe path' (Eschweg): axe = ask = formation. - Four-axe = fyr ask = fire origin or Ur-formation from the Urfyr or God. - armpit = ask - el = emergence of light. - Erdwasen = the essence of the earth, the decay or management. - Born = Origin, well, born - Achshof = ask-hague = the care for the created. - Axeweg = ask uag = the movement, transformation of the created generated life.

The solution of this Kala is: 'From the Urfyr (God) comes the Ur-light (law, nature-ur-law), by the guardian of the earth (mankind), born from the earth, it was cherished and will never die.'

A further consideration is that no one knew who the thirteenth was, who always looked like any one of them. This is easily explained by what was said at the beginning about the Divine Revelation. He was the non-polar balance between intuition and intelligence, that God soul, the conscience that always says that which is 'certain', the 'right thing', the 'direction'. When in two minds the Asegesen 'talk divisive' and 'seven' encounters 'six', so says this: Seven is the Sun number, the Sun is the living symbol of the Urfyrs, God; Six (sex), the number of created, of the universe: Man must be silent when the Divine speaks the Urtel. What this is saying is that before the Divine Law the feelings of man should be silent.

Let us then put forth the results of the kaled messages contained in the saga, which describes the origin of the Feme. The established law, 'Traditioned Law' was assaulted and suppressed by a violent ruler, who may have been the Frank King Karl. The old Femanen - the legend calls them Asegesen - were silent, but guarded and kept their law in the light

of the northern moon, which is at nighttime, 'concealed'. This ancient Frise law, which had been conceived from the Ur-fyr as the Ur-light of the law, the nature-ur-law and born of the earth, of mankind, they faithfully venerated and did not let perish. King Karl is no longer spoken of, so the guarding of this law was not of his will, but secretly and in a concealed manner - as the Feme - the law has been maintained and strengthened to the customs law, that steadfast prevailed over the written law and despite all assaults in later times could not be suppressed.

That this message - in the kaled form no less! - was included as an introduction to the Frise law, shows that those who knew the secret Kala, the High and Holy Heimliche Acht, had faithfully preserved the tradition.

It has credibly been proven that this tradition of law came of a Divine origin that sprung out of the intuitively recognized nature-ur-law. It was noted above that in Armanism there was the realization that there is nothing at all which is inanimate and that the Armanen had known that rocks and plants are to be regarded as animated with a lively nature and especially animals - as two-dimensional creatures - were put under the guardianship of mankind by the will of the cosmos. Man is bound by the will of the cosmos for the refinement and perfection of all life put under his tutorship. This guardianship developed into laws which have also been preserved in saga traditions.

Due to the well-known letter which Pope Gregory the Great (590-604) directed to Melletius, the abbot of Canterbury, in regard to the Christianization of the Englishman we know that the names, attributes and other sacred objects of the Aesir were transferred to Christian saints, the devil or to heroes and rulers (see G-L-B No. 2, as well as in my book 'The transition from Wuotanismus to Christianity', about: Kalander) the Frank King Karl being no exception, he who had been so instrumental to the service of the Roman church and was therefore awarded by a grateful Rome with 'the Great'. With the fading away of the Aryan God-myths arose the German heroic epic replacing the former God-hymns by the humanization of the Gods and so, under this influence, Turbin's historical work 'Vita Caroli Magni et Rolandi' (1095), contains all the old-Aryan mythical memories transferred to Karl. A comic tragedy then occurred in world literature in that the Frank King Karl the Great - Slactenaere (Saxon butcher) was furnished with added kennings and acts of Wuotan, whose cult he had begun to destroy with fire and sword, spell and

executioners-ax. So it happened that saga-wise many traits were transferred over from the Wuotan-myth, which otherwise would not or do not appear in writing. At this point we would like to focus on one of his many legends which reported:

“When Kaiser Karl stayed in Zurich at the house called, ‘the hole’, he had a pillar erected with a bell on its top and a rope so that anyone could draw it who needed to call upon the law, when the king sat at the midday meal. One day it happened that the bell rang. The hurrying servants did not find anyone at the rope. But it rang again and again. The emperor ordered them to go again and to watch the cause of the ringing. They found that a large snake approached the ropes and pulled the bell. Concerned they brought the news to the emperor, who immediately got up and wanted to apply the law to the animals, no less than to men. After the worm reverently bowed before the prince, it led him to the shore of a water where a large toad was sitting on its nest with its eggs. Karl investigated and decided the dispute between the two animals so that he condemned the toad to the fire and the serpent was awarded the right. This Urtel was enforced.”

Another legend says that on the same rope pulled an old white horse, because his ungrateful lord had discarded him when he was unfit for service and the king helped it to its rights.

But not only saga-wise is it proven that the old-Aryan Rita granted animals and also plants and rocks their rights and this even against people, but also medieval court records confirm that this sophisticated sense of justice found expression in the practice of the court.

An example may provide this evidence:

“Anno Domini, 1519, on St. Ursula's Day before Wilhelm of Hasslingen, judge at Glurns and Mals appeared a Simon Fliss of Stilfs and claimed how he wants to lead a process for the community of Stilfs against the mice, so called Lutmice, to find out what the law is. And that the mentioned Lutmice may be in need of full justice and for the sake of order a procurator is appointed. They desire that the judge should set them a procurator of authority, so that later they may not complain that they had none. On following this plea of intercession, the judge appointed for the Lutmice of Stilfs according to order and law a procurator, a

Hansen Grieneber, a confirmed burger of Glurns and by order of the court he was given this power of attorney, which for the seal was asked in the presence of Sigmund of Tartsch, Hanssen Hafner and Conraden Spergfers. After this the before mentioned Simon Fliss also appointed a procurator on behalf of the community against the Stilfs Lutmice, namely the Schwarz Minnig of Tartsch and have therefore asked the judge for the seal in presence of the appointed witnesses, then a date was set for this Wednesday from St. Simon and Jude, the Twelf-Apostle of this year. Law day at Wednesday, right after Phillipson St. Jacobi and the holy Twelf-Apostle Anno Domini 1520.

Judge: Conrad Spergfer, law speaker: Hans Hafner, Caspar Metzger, Millner of Lichtenberg, Stoffl Frey, Baltin Larcher, Martin Lechtaler, Adam of Pajadt, Fliri Peter, Luzi Hanz Feyrabendt, Jeremiah of Prad. Minnig of Tartsch as procurator of the whole municipality of Stilfs wants to make understood how he as procurator of said municipality and Hanssen Grienebner as procurator and rulers for the unreasonable little animals called Lutmice, will interrogate on this day to hear the defense to know: On which said Grienebner stepped forward, hired as Procurator in the said Lutmice's rights. Upon this has Minnig Waltsch of Solden confessed and testified how it is known to him that he approximately lived for eighteen years in Solden, since then walked over the stick and property and meadows of the whole municipality around Stilfs: he already saw that the Lutmice made a noticeably big damage by raking up of the soil, also that the hay and straw was enjoyed very little by the Stilfs people.

Niclas Stocker of Stilf has announced and testified and that it was well known to him and knows also that as long as he has helped registered people of Stilfs in work, he has seen at all times, that some animals whose names he did not know, of Stilfs on their lands had done much great damage, especially in fall as you mow the hay and are much more aggressive than at other times, and he, as witness, has seen in all of Stilfs fields and meadows the damage very accurately.

Vilas von Raining, an out-farmer of Stilfs, has supported the two witnesses and confessed that he lived about ten years in Stilfs and he has not known otherwise than as Niclasen Stocker confessed and much more, that of their land he often has seen many of the mentioned Lutmice. And these witness accounts are confirmed with the oath, as has been well

established. It has been written by Schwarz Minnig as the Procurator of Stilfs for seven penny and sealed and has gained the Urtel.

### Complaint

Schwarz Minnig has his charge set against the Lutmice in the shape that these harmful animals make a quite noticeable damage, so to the effect that when these harmful creatures are not be brought away that they cannot pay their years tithes to the landowners or on the occasion that they would have to leave, they would be most hard pressed to care for themselves.

### Response

Upon this complaint Grienebner responded and gave answer and the Procurator placed his right: He did well understand the charge against the small animals, so called Lutmice, but in due course we are often unaware that they are always squatting to some degree as is their custom to hang out there: with of which he stands in hope that they would not take away from them the use on this day. But shall there be a judgement that they would have to leave, he would expect a fair care and that they will be given a different place instead and shall get enough to live, it also should be afforded to them a safe conduct and deduction from their enemies, so there will be no cat, dog or any other of their foes. He may deduct and hope that also for a pregnant one that it will be given time and the day so she can bring forth her fruit and thus also move later.

### Urtel

On charge and answer, speech and counter speech and provided witness and what came for right is recognized with law and judgement that the grossly harmful animals called the Lutmice of Stilfs leave wail and lament in their fields and meadows thus, in fourteen days should clear the land and forever and eternity not come back, but where one or more of the animals are pregnant, or too youthful, they may stay, the same will then get a free conduct for fourteen days, but they must wander in a fortnight.”

How touchingly naïve is this report in that later time, nearly a



thousand years after the death of the 'old sages', such as Johann Tritheim so carefully delicate called that period, in which the Armanism began to fade. Therefore, it is almost natural that neither in the Rita, even in the Edda, the real 'Old Testament' of the Ario-Germanen, nowhere in the myths and fairy tales or legends, one can find a place in which an angry God wanted to destroy the whole of mankind because of general sinfulness. Such sinister, vicious desire for destruction to attribute to a God, never crossed the mind of the Ario-Germanen Armanen and could not dawn on them, because they had the nature-ur-law in their divine intellect acquired by 'Divine Revelations' and this knows only building, developing and transformation, but never arbitrary destruction! The Aryan Gods guard the cosmos by Ur-eternal laws, to which they themselves thank their existence and are also subject to, under which they act as the Creator, Leaders and Protectors of mankind, benevolent and just, always with the eternal in-sight and never subject to a passing whim. Yes, the most sensitive, highest justice is to recognize that even in the exoteric the fact that the Wala in the 'Voluspa' speaks of the schuld, guilt of the Gods, which were led by Loki to the treachery of the giants and through that guilt the Gods had vanished. Esoterically no fault can be detected, but exoteric it was thought out with great wisdom, implemented and formed out to fate, that the Gods had to be destroyed in order to be inherited by a renewed innocent God – clan, to govern the fate of the future of the world.

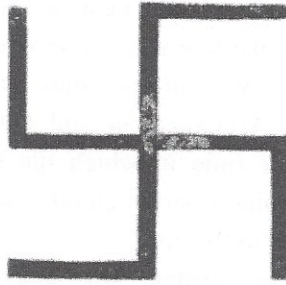
*No other religious system in the world, emerged from whatever times or whatever folk, had the same exalted moral height as the Armanen to demand even justice from its Gods, even to sit in judgment over its Gods and to condemn them guilty.*

The Rita therefore was strict yet lenient because it was initially concerned only to steer, not to take revenge (in the later sense of the word 'revenge'), they taught only actions and customs which had the goal of continuous improvement in all developing areas of the Folk. They had recognized the nature-ur-laws at full scale and therefore knew the first cause of all events in the causeless cause, which was the first manifestation of God, the first Logos, so they could not believe in the sinful disposition of mankind and therefore did not know the term original sin. They taught a brave and charming amusement of this world with a steady look forward to future incarnations because they lovingly

directed Aryan mankind with the desire to live, because it was a religion of light, whereas the night, the dark Asian-Roman was a daemonic belief, the sad time of the Ragnarök, when the Rita darkened and lead the folk by the fear of the death of mankind and ruled tyrannically and would by all the means in its power try to prolong its domination.

Nevertheless, it is also deeply rooted in the nature-ur-law, which Alexander von Humbold had already recognized and expressed, that when the time has come to make room for a great hope, there will be no rest until it is realized.

## Werdandi



It should no longer need to be emphasized that the law cannot be frozen as something completed or finished because nothing is finished in the cosmos. This cosmos, as a world itself, is not yet complete but is rather in a constant flux of becoming and change. Neither the law nor that of the Armanendom has ever been completely whole, it was always changeable like a river that rolls its current between two banks and at every moment offers a different picture. In the cosmos only the change itself is the unchangeable, nothing stays the same, everything passes and transforms into a different form: life goes through death and from death back to life and rest is nowhere to be found.

Therefore, the development of the law can neither be defined to any certain time, nor to a circumscribed place, but we can learn a lot by looking at the last millennium before Christ and also the testimonies of Herodotus, Homer, Pitheas, Julius Caesar, Tacitus or others, even the later medieval witnesses may be of good use. One should also keep in mind that the development of that school of thought, which gave Armanism its character, reaches far back into ancient times and very slowly took place. Prevailing worldviews are extremely tenacious and very difficult to be subjected to change and even harder to drive out. The striking uniformity of belief and the forms of its practical application in the world-wide Aryan territory that stretched over nearly three continents

of the old world, may testify for the advanced age of the Rita and the Armanenschaft. Their Ur-beginning reaches back to the diluvial period, perhaps even to extend into the Miocene. This would correspond to our historical time counting method to at least 1.6 million years, only to reach the commencement of the Diluvium; back to the Miocene, however, a few million years more. The actual time of the beginnings of the Armanenschaft, when the law was revealed and they gained strength is beyond our measure, so we can only start our investigation from the point where Armanism, Armanendom and law was in full blossom, namely shortly before the time in which the Roman strife for world dominance formed their ruinous storm clouds and reached into Germania to wound the Aryan world to the core.

Since there was no written law like the later Capitularies, Rachtungbooks, etc. but only the unwritten common law which gave the directed 'Richtung' in everyday life - the difficult cases the were overseen by the 'Femanen', who created an Urtel(s) which were not bound by written sections of law - there are no better sources at our disposal than myth, fairy tale, legend, custom and opinion, as well as our German Bible, the Edda. As the Edda in its written documentation reaches the farthest back, let us begin with it.

We have shown above that the management of justice initially was only interested in giving the right direction and more counselling, which searched for improvement and compensation through atonement and penance in the early days of criminal justice and that only later punishment was used, which then only in the times of decline degenerated to a blind revenge.

A distinctive 'law case' is told in the 'Skalda', cap. 39 - 42, as follows:

"It is told that three Aesir went on a journey to know the world: Odin, Loki and Hönir. They came to a river and walked along it up to a waterfall and at the waterfall was an otter, who had caught a salmon and was eating it in a blink. Then Loki picked up a stone and threw it at the otter and hit him on the head. Then Loki boasted of his hunt that he had hunted with one throw otter and salmon. Then they took the salmon and the otter with them. They came to a farm and stepped inside. The farmer who lived there, was called Hreidmar. He was a mighty man and very

knowledgeable in magic. The Aesir asked for a night's lodging and said they brought their food with them and showed the peasant their prey. But when Hreidmar saw the otter, he called his sons Fafnir and Regin and said their brother had been killed and showed them who had done it. Then the father and his sons attacked the Aesir, grasped and tied them and said the otter was Hreidmar's son. The Aesir offered ransom, as much as Hreidmar would ask for and there would be agreement between them and affirmed it with oaths. Since the otter fur was removed Hreidmar took the bellows and said they should fill the bellow with red gold and also cover it from the outside as well and buy peace with it. Odin sent Loki to the black elves and he came to the dwarf who was called Andwari and he was a fish in the water. Loki grasped him with his hands and demanded ransom of him, all the gold that he had in his rock. And when they came to the rock, the dwarf brought all the gold that he had and that was a great treasure. But the dwarf was hiding a small gold ring under his hand; Loki saw it and told him to hand over the ring. The dwarf begged him to not take the ring because he if he could retain the ring he could increase his gold back to what it was. But Loki said he should not keep a penny left, he took the ring and walked out. But then the dwarf said the ring should take the life from anyone who possesses it. Loki replied that it was all right with him and it should be done after his prediction but he would let it to be known to who should own the ring in the future. Then he went back to Hreidmar's home and showed Odin the gold and when he saw the ring, it seemed nice to him and he took it and handed the rest of the money to Hreidmar. As he filled the otter-bellow as tight as he could and hanged it up as it was full. Then Odin continued and covered with the gold. When he had done this, he said to Hreidmar to see whether the bellow was duly wrapped. Hreidmar went and watched closely and found a single hair of the beard was not covered and commanded to cover it lest their contract would be broken. Odin took the ring off, covered the beard hair and said, he hereby is now rid of the Otter penance. And as Odin had took his spear and Loki his shoes they no longer had to be frightened, so Loki said, it should be as Antwari had said that the ring and the gold should cost the owner's life and so it happened since. Therefore the gold is called otter penance and the Aesir Notgeld."

The 'kaled' esoteric meaning within this myth can merely be referred to in the literal sense of the story itself, since the same is often repeated in its main aspects in the practice of law.

The homicide was not yet considered a crime in the sense of contemporary criminal law, there was no penalty attached to it, it could be resolved through penance - as here with the Asen - shall be further illuminated later. Some interesting examples which appear very similar to the 'otter penance' may show this peculiar custom law as actually existent and prove its great age.

In 1360 AD the Council of Nuremberg ordered: "Whosoever slayeth another man's dog willfully or intentionally, is to pick up the same by the tail and hang it so high, that the mouth of the slain dog just touches the ground. Then the slayer must gradually pour on as much as the killed dog." (Man, *Anzeiger der Vorzeit*, 1836, p 43). But this custom was also known in England; in Sweden once the skin of a stolen oxen had to be filled with flour (Müller, *Sagabibliothek*, I. p 296) and Zach brings in 'Monatliche Korresp' (1809, p 130) the following message about the Arabs. "Seepen says of the nomadic Arabs: If anyone kill the dog of another, the owner takes the dog to the Shaykh, holds him by the tail so that the nose just touches the ground, and the perpetrators must now heap up grain or barley until the last tip of the tail is covered". From this 'Hüllen und Füllen', which the perpetrator had to give as compensation for the damage, derives still another law practice. In the poem of the Haimons-children, the slain cousin of Haimons, Hugo, had to be outweighed nine times his weight with gold. In the same poem the slain king's son Louis is advised to pay for the slain nine (outweighed) times in gold and a golden man, as large as Ludwig was to be made.

This remarkable similarity between the 'Otter penance' from the Edda and the ancient law customs along with the mentioning of the oath shows the close connection between religion and law. Always the presence of God as the witness is called for and the locations where the law was sought or spoken were always the Halgadoms, since the finding of the Urtel itself was indeed worship and therefore all meaningful judicial duties were initiated, accompanied and decided by (religious) ceremonies or acts. Only when the inseparable devotedness of religion, science and law is understood do the many symbols, the 'speaking' documents become explainable, especially when one is aware that the

'Femanen' or judges as Armanen were always 'Gottesfrohnden', those who work for God. Again, one must be reminded of what was already positively told in the 'Armanenschaft' (GLB No. 2), "that in fact the Armanenschaft was a priesthood of such higher ideals that the modern term of priest is no longer adequate and that is why it has been avoided to refer to the Armanenschaft as the 'Wuotan's priesthood', so to not have to rectify misconceptions from the very beginning".

By those inseparable connections between religion, science and law it is therefore clear how these jurisdictions were based on oaths and that atonement, penance, and even penalties in many, indeed most of the cases, had the meaning and form of sacrifice. It has already been emphasized that both the Things, the schools and all the joyful and solemn festivals were performed outdoors at the Halgadoms. Whereas, although since the introduction of Christianity all relationships between the judicial actions and the dominant cult had been abolished, but indirectly most Armanist (pagan) law customs had been carried on. As before, the free gathered outdoors at the ancient Halgadoms, also called Malum, Malstätte, which explain many field and place names, in which the word 'Mal' is used (for example Malleiten, a well-known rich archaeological place with prehistoric artefacts in Lower Austria) and at which most Christian churches have arisen as a result of the above notified letter of Pope Gregory to Mellitus. Thus, in Christian times they always had to be reminded of the ban which declared the 'Mala' is neither held in the church nor in their vestibules. The people could not separate from the old sacred site the old sacred customs, even though the church disturbed the sacred places, the peace of God, and made it without peace through the elimination of the law of the Armanen from the Christian faith. Even the Frankish King Karl's brazen will could not give that ban a lasting vigor, despite his authoritarian powers.

The head of the Armanenschaft of a country or Gau - the later Marshalk (G-L-B Nr. 2), Tacitus described them as priests - was practicing the highest judicial power on behalf of the king, even in the army. As reported by Tacitus (Germania, cap 7th): "While the king is destined through the hereditary aristocracy, the military leaders through their bravery. But the royal power is not unlimited and also the military leader is more a model than a commander. He is always on the spot, always hale, always at the top - as he rules by the respect he inspires -

but he may judge not about life and death, not incarcerate, and not even punish to be beaten. This may only the priest (Armane, Marshalk) do and not even he as a punishment or on order of the leader but only on the bid of the deity." Similarly, in cap. 11: "In the assembly (Thing) each sat, as he pleases, with his weapons. By the priests (Armanen), who also enjoyed the right to punishment, silence is ordered. Then the king or the chief receives the word or any other of rank, age, military accomplishments or because of the power of his speech." Further in cap. 12 the following important point is made: "Finally, in the same assemblies (Things) the chiefs (Gaugrafen, district counts) are elected, who shall speak the law in their districts and villages. To each are assigned a hundred assessors from the people to give him advice and prestige". These counts (Latin Comes) had different spheres of influence, as can be seen from its multiple names. So we know: Landgrave, Gaugraf, Margrave, Pfalzgraf, Burggraf, Raugraf etc. Grimm draws particular attention to the word 'greve' = attentive, it still lives on in the Saxon village authorities. The 'hergreve' was an army judge (now it is called Military Auditor); the 'dincgrav' was a Raugraf, the 'ruegreve' (Ruegraf) was the leader of the peasant Ruge or Rugecourts for small claims, the Sculdahis (Latin Sculdasius), our 'Schultheiben' or local judge (Deacon Paul VI. 24: 'rector loci quem sculdahis lingua propria dicunt') appears in Latin documents of the thirteenth century as Scultetus. These 'Schultheiben' later chaired the civil courts and had Schoffen ('creator' of the judgment) at their side. The German 'Vogt' was the judge of a smaller district, mostly in later times, when the old, free Gau-constitution was already waning and the 'Lordship', that tyranny, arose, then the 'Vogt' was an appointed administrator for such rulers who are not in the area themselves in whose name they managed the area and also exercised the jurisdiction. The free Thinge had become quite rare as the term 'Freigraf' came into use and mostly coincided with the 'Femgraf', but more of these later. The derivation of the term 'Vogt' from the Latin word 'advocate' is incorrect, since the Latin word emerged from Proto-Germanic 'fogat' or 'phogat' = to coerce (under an order), just the contrary of the assumed 'I cry'. The office of such a Vogt was much branched, almost all-encompassing: He cared for the welfare of the land or town within the associated tract on behalf of those who had appointed him, he managed or supervised at least the municipal system



and as the guilds unfolded more, he was also handed their – often very oppressing – supervision. They ruled like the earlier Armanen just not as equals but as deputy lords over enslaved subjects. After the cities became rich and powerful with the trade, they often bought the Vogt-office of the ever money-seeking princes of emperors, from which they received their own order over their city regiment and freer rule. The first block was laid to the complete liberation whose capstone was the 'Freie Reichsstadt'. To achieve this highly longed for aim was not granted to too many cities in the 'Holy Roman Empire of the German nation' and the vast majority of cities could be glad to have its own magistrate and its own court jurisdiction and therefore reaching liberation from the power of those stewards, the Vogt.

Now, the judge's sign was the staff, the king's staff was the scepter and the bishops staff the crosier, yet they are all of the same origin. The 'stav', staff, is the symbol of support ('you are my rod, stick and staff') and the first weapon ('he beat him with the staff'), therefore it is a symbol of power; that is why the chairman of a meeting and therefore the judge held the staff upright in his right hand as a sign of honor. Therefore it was a 'Gerichtsstab', staff of the court, a 'weiser Stab', white/wise staff (pointing/directing staff) and made symbolically of 'weisser Farbe', colored white, but initially not colored, but stripped. ('Ipse baculum jurisdictionis album in manu sua gestans, et ut judex sedens' – 'The sitting judge has in his hand the white staff of jurisdiction.') Haarwerth, Bishop of Mainz, at the coronation of Emperor Otto said: 'Be reminded by the staff to judge your subordinates with fatherly authority.' (Wittekind, history books). With the 'Weise Stab' in his hands the 'Urteilspreker' (judge) received the voices of his peers, the Urteilsfinder (jury), and announced the found Urtel. For that he was also named the questioner, the asking judge in contrast to the silent or mute judges, the assessors and the eldersmen or jury. The questioner held the staff above himself, the sheriff-like Schultheiß below himself. With the staff, the judge gave the signal for order and commanded silence. Error, strife, insubordination and aversion were dismissed with the staff, and under it was also addressed the judgment – abgeurteilt. From this derives the verb 'stavan', 'staban', 'staben' = to reaffirm with the court-staff or to pledge under the court-staff; 'to vow under the staff' = was equal to an oath. To repeat the words of the oath was called 'Verstabung' - Bestaffing, and it

was the 'Vorstabter' who gave the words and sat beside the Lord or Vogt, to hold 'the holy' or the 'Halgadom' (this sanctuary is not to be confused with the Armanen Halgadom!), which was enclosed in the 'hilgen Skrein' (holy Shrine) and prepared for the oath wording. This staff oath was a 'gestabter Eid' or a sworn oath before a sitting court, after prior contact with the court oath staff. The 'learned oath' was preceded by warnings about perjury. The Rugstab - from 'ruagan' = reprimand - was a sign of the jurisdiction of a punishment court and 'to accuse to the Rugstab' meant an indictment for death. The 'Vogt staff' that a Lord or Vogt held in a bar or staff court, was also called the 'Wetestaff' (uette, ete, at, ut = spirit, wit, intellect, knowledge, law, commandment, etc). Where the German king was present in the Gau and district courts, he judged under the court staff. King Maximilian I. gave in 1507 his staff (black in color) to the Imperial Court which remained in use until the dissolution of that court; the chairman held it in his hand at the interrogation days in Wetzlar. The 'Rechtsgang' (law process) has been called staff walk 'Stabgang', the 'Richtsteig' (process-ordination) had the same designation. The special rights of 'Pflege' of a court (Provincial Court) was called 'Stabsrecht' (provincial legislation). - 'Under Thing and staff' ('as the land and estate belong to God') was understood as inherited jurisdiction, which was also called according to a deed of 1488, 'to the staff over inheritance and properties' (The estate which is located elsewhere, which meant that staff reached to Gegenbach therefore it has to be brought to court overthere). A document dated 1563 (concerning the Baron von Hohnstädt's feudal grant at Bischoffsheim) states: 'and the power and staff is transferred to the Schultheiß Hanns Laun from Bischoffsheim, to use it to its fullest'. The Onolzbach's Official Regulation of 1608, Tit XIX, 3, acting in accordance to 'give the lands pledged generally not be used for loans to the judge-official (judges, Schultheiß), to the judge staff who leads the vogt cases'. The subjects of Königsbrunn gave tributes to the Duke of Württemberg, 'Schirmhuldigung', as their 'right hereditary fief Lord Staff and upper Lord; when without means and property then through duty, loyalty and oath.' (Urk.vJ 1536. Besold Documentation. Wüttemb) 'To lose the court staff' meant surrendering the power to prevail as a judge of a court. In contrast, the transfer of the staff meant the confirmation as a judge or jurisdiction. It is quite natural that the Marshal since Ur-days held the

staff which we find as a field marshal's baton and the royal Hofmarschallstaff in use today, as well as the otherwise incomprehensible terms of General Staff, staff officer, Constabler, Stabler, Staff Stock House, and many others all go back to the original. But also the bishops, abbots and abbesses lusted for the staff and it is very understandable, but the 'Kala' only granted them the 'crooked staff', which means according to the Kala the curved, bent law. Those to which the strict Armanist Rita was too uncomfortable submitted to the 'crooked staff', and therefore said 'under the crooked staff is well living' and as the same grew in power and wealth, this saying in a sense was justified for the lax morality. After the death of a bishop whose staff was returned to the king his successor was invested with the staff which was named the appointment (investiture) with ring and staff. The investiture controversy - in which Rome won - made an end to this custom (1111). The breaking of the staff over the criminal condemned to death meant literally, that the criminals were breaking the law (hence Verbrecher) and thus was made lawless, in example that his right to life had been forfeited.

This 'right to life' referred only to the life 'in the flesh body', as in the life in that body that presently clothes his mind. As for the mental states after his death and the material conditions in which he would be reborn at his next incarnation, the Armane applied no influence. Only the Roman Church claimed for itself the right to bind and to free for eternity.

As the king on the throne, the judge sat on the 'Stuhl' (stuol, goth stool, langobard stolesazo, stool: sat-ul = seat of the mind or wisdom). The greater or lesser decoration of the chair would indicate the higher or lower rank of the court or administration. It was from this chair that the judges were called 'Stuhlgrafen, Stuhlherren, Stuhler', still used in Hungary is the word 'Stuhlrichter' for higher court officials. When the judge would rise from the chair all negotiation came to a stop.

Since Things were always held in the presence of all freemen of the district or the municipality, all present to some extent were judges and gave the Urtels-spruch or choosing by beating on their weapons for the acclamation (Tacitus Germ III) or silently raised their weapons to express their disapproval. A certain number of Eldermen were required, depending on the importance of the case, three, five, seven, twelve or two times seven. Karl, the Frankish king, was the first who began to

suppress the free Things and began to install officials as judge and called them with the old title Scabini of scaphan (schaffen, create, draw, resulting in 'Schöffe', elderman, juror, but are not related to the word scephan = to scoop, in the sense of scooping out from a well). For a full sentence/decision twelve elderman were required, while the thirteenth was the Schultheiß, Chairmaster or Raugraf, etc, as an uneven number was always required to avoid a draw. *In the Armanendom the Thing place was the Halgadam, hallowed by great age and by sacred ordination of their ancestors, a place which in the Ur-days was chosen and consecrated for its specific characteristics. It was a mountain or a hill but whose form was often changed artificially so that mighty earth movements were required to produce it.* The beautiful mountain of Stronegg at Stronsdorf near Ober- Hollabrunn in Lower Austria is such a place and the largest earth structure in the world that I am aware of. It could be a spring that reminded one of Urda's well, Mirmir's well and so on. Rocks with a unique shape is another, such as the beautiful Halgadam at Hohenstein at Rothkreuz, close to Plug in Bohemia, where an entire rock face appears to be artificially chiseled, or Mittagstein, the three stones at the Riesengebirge, the 'hanging stone' in Brühl at Mödling in Lower Austria and hundreds of other rock formations. It could be a mighty ash, oak, beech, fir, spruce, lime, birch or other trees of the forest, on large clearings, meadows and grasslands, at fountains, wells and rivers, on bridges and so on. Where a Halgadam was created in the Ur-days are undoubtedly still the names which are reminiscent of its former use. After the introduction of Christianity, a violent period, the Halgadoms were usually taken with a contending hand, or at least forcibly converted under the threat of force from 'idolater' or pagan temples to Christian churches. The humbled Germans, dispossessed of their Armanen, as I said, still assembled in the churches or their lobbies and if this did not succeed, they were in secluded forest locations – where they are still called the 'Red Cross'- or they moved the 'secret Heimlich' to old sacred Cross-roads at the open roads.

The Vogts and their 'Lords' later moved the Thing into the castles. Often old Halgadoms became castles and therefore the former Mal-place was protected. Even in the cities Mal-places were laid, but often the reason for such a measure was the easier defilement of the Aryan Law by the Roman injustice. In castles and the urban town halls, the courts had

been initially still cherished in the open space under the shade of the tree, but soon the seats were placed under covered arcades, galleries and halls, the court was negotiated albeit at opened doors or even before doors, to do justice to the old word meaning.

The court session was so arranged that the judge turned his face toward the sun; he kept the bared sword standing between the legs, and raised the staff in the right hand. On both sides sat the elderman, only slightly lower, to the right stood the accuser, left the sued. The Thing had a place fenced in with thin hazel staffs and red cords. The sanctity of the Thing gave to this barrier more strength than beams or walls. Symbolically speaking, a delicate thread could already bind, as according to Grimm, *Rechtsaltertüm.* S. 182, a porter at the Cologne archbishop was bound with a mere string and had been imprisoned by the Cologne court, *Kölner Hofrecht*. It was only later that the hazel enclosure was replaced by wooden barriers, for which the barred description 'Schranne' came to be the Thing place. But also 'Ram' for framed, 'Rahmen' of 'einrahmen', was the customary for the fenced, 'gehegten und gefriedeten', courthouse square from which derive the expressions: 'sich anrahmen' for: to arrive in court, and 'a Thing anberahmen' for: convene/frame a Thing.

The court was opened at sunrise and closed at sunset, because only with the rising and shining sun may the court sit. The judge opens the process with the words 'Uppen Tag', because of that the session is opened. The sun time was the right time and therefore for all legal dealings, both for the maintenance of the court and for waiting for the accused and for judicial charges, the trial by ordeal, the judicial duel or the punishment had to be completed by sunset or moved to another day, if the sun was already setting, because a victory at nighttime would have been credited to the assistance of dark powers.

"Each process", - says Grimm - "is a struggle. The plaintiffs attack, the defendant is resisting. The summons is a declaration of war. The community is watching and judging who is poorer. Witnesses and oath helpers aid on both sides. Sometimes the whole process ends in the ordeal of a physical duel" (*Rechtsaltert.* p 854). It is therefore understandable why Things were held on the second day of the week, as the day was dedicated to the war and sword god Tyr, Iring or Erich. Thus, this day was called Dingstag. Our Tuesday (Dingstag) was earlier

called Tystag (English Tuesday, Friesian Tysdag, Altnordd Tysdagr, Swedish Tisdag. In Bavaria and Austria it was named after Tyr or Tues, Tuisk (Zwist [Strife]) and still today this day is called in dialect 'Irda' from Iring or Erich). Tys, Tyr, Zio was the Greek Ares and therefore the Supreme Court in Athens was called 'Areopagus' (Aresfield), it corresponded well to the Roman Mars, and again it is the Mars ♂ to whom Tuesday was sacred. As in the days of the week Tuesday was dedicated as Thinge day and in the months of September or October, in which the Sun is in the sign of Libra ♎ were the main Things of the year. Therefore, the son of Baldur, the Ase Forseti was the owner of the Sun house; the Gylfaginning (Edda) 32 states.

"Forseti is called the son of Baldur and Nanna, daughter of Neps. He has a Hall in Heaven, Glitnir (Gleissner) it is called and all who turn to him in law disputes go home settled. This is the best tribunal for Gods and people. It is said of him:

"Glitnir is the tenth (Hall of the Gods);  
on golden columns of the Hall the silver roof is resting.  
Forseti presides the long day and settles all disputes."

The annual main court was the 'Mihilading', which later, in the Christian era, became St. Michael's day. But the Archangel St. Michael is also a Warrior and Hero who always appears prepared, because he fights the dragon of hell and sometimes even has the Scales of Judgment in his hand, which is precisely the Balance of the Zodiac. Mihila or Michel means the Great and Powerful, is Wuotan himself and is only replaced by Michael because of the similarity between the words. The Mihila or Michelstag was also called the Fall Thing, as distinguished from the Mai Thing that fell on Walpurgis. By the way Wuotan (Ynglinga Saga, c 8th) prescribed three yearly sacrifices, the first fell in the autumn (Mihilading, harvest sacrifices, Harvest Festival), the second in the winter (Wihinaht), the third in the summer (summer solstice); they were the regular Thinge, also called the real Thinge, or the three sacred times, which also counted as court-days. Later - or at local variations - the days for the Thinge were: Walpurgis, Johannis, Michelis or Martin, or sometimes instead of Walpurgis would be the 'Conversion of Paul'

day (January 25), or fourteen days after New Year. In later times as the Armanist Trisection was forgotten and replaced by a quartersection of the year, there were four court days or tithe days, called Quartale or Quatember, namely: Pentecost, Martin, Three Kings and Easter, however the classification was subject to numerous local modifications.

The positive influence which the waxing or full moon has on all natural processes and also on feelings, moods and actions of the people, as well as the more harmful influences of the waning and new moon determined the day for the services, meetings, etc. Tacitus, however, knew nothing about these differences. From the passage quoted from cap.11 of Tacitus emboldens another error by indicating that the Germans had a Moon cult and therefore had a night service like the Celts, when they really had a Sun – cult. As shown above, ‘tagten’ meant day and it is known that they calculated by days. Their day began at midnight - as indeed Necessity is the mother of Dag - but they never counted by nights, only by the days. According to the lunar measurements they had fourteen-day periods, namely from full moon to new moon, and therefore had seven days a week (one quarter of the moon), but still added one more day to extend the deadline and so a weekly deadline was eight days, one two week-deadline ‘over’ fourteen days was fifteen days and a six week-deadline was forty-five days (Grimm, p 221) that is three times ‘over’ 14, namely  $15 = 45$ .

It has been mentioned that there were the ‘ungebotenen’ or consistent, real Things and the opposite, the ‘gebotenen Things’ or called-for, the former being ‘non indicta placita’, the latter named ‘placita indicta’. The former took place two to three times per year, to which all freemen of the district came together non-invited, while the called-for Things were held as necessary, to which the Free were called in from time to time by a messenger.

Since many times the ‘Free’ were mentioned, here we have to particularly emphasize that the ‘unfree’ or ‘servants’ were not the serfs in the sense of the Middle Ages, but the family members of the Free. Only the head of the family was Free (today we might say Heir, father or man of the house), namely one who made his ‘own smoke’, one who managed the family holding. He had the right to vote and would appear at the Thing, while his sons and others of the clan/Sippe were, as his servants, not free. They had neither seat nor voice at the Thing, (only the

‘housefather’ had this right), they were secondary to the supreme head of the clan/Sippe. They had rights and use to the family holding, but did not own personal estate, which was managed by the head of clan/Sippe. These servants were therefore neither slaves nor serfs, they had all the rights but not the right to raise their voice, ‘Mundrecht’, by reason that the head of clan/Sippe functioned as the ‘Mundwalt’ (Guardian). The slaves consisted of former prisoners of war and had no right at all, they were objects and considered as farm animals; they did not even have a right to life because they were their enemies and whoever captured them and let them live could still kill them however they wanted, just as he could have already done on the battlefield. That did not change when they were sold since the new master bought the rights of the old owner; also their children would inherit their lack of rights. Only in the time after bloody Karl was the monstrosity contrived that Clansmen could be master or serf of another Clansman. The old-Aryan Rita prohibited this in the strongest sense and was infused with full equality, the same freedom for all and that only personal accomplishments merited higher honor, yet also bestowed higher duties.

There were rankings among the courts of law, which in, *Rechtsalterthum*. S. 793 Grimm writes: “lack of knowledge in law does not harm those from whom judgment is asked or those laden with the judgment (the judges and Eldermen), if a judge or an elderman did not dare to find the Urtel in a case which had been submitted to them, they were allowed to get advice from outside. The elderman turned to an adjacent court, this was called: The journey, the train, the push. The council was free of charge, which was called the land charity. The smaller courts had their ‘Oberhof’ (the superior Halgadam) to which they were walking, as the saying was. But the council from the Oberhof had no actual authority, because it was all about finding the Urtel that the judges and elderman did not feel safe enough to find, so they went for advice to the upper court, but the Urtel was still pronounced by their own mouth afterwards. Also in this ‘to get council’ the asking court had no dependence upon the responding court. The elderman could contact a neighboring Thing chair of the same country or Gau, which was on the same level and which in another occasion could also ask council from them. In spite of this mutual unconditional freedom the relations between the lower and upper courts shaped itself out in an organic evolution as



the designations of undercourt and Oberhof show. Consequently, there were certain Oberhöfe (the main Halgadome), whose district encompassed whole countries, lands or tribes.”

As Friedrich Karl von Savigny, in his ‘History of the Roman law in the Middle Ages’ (I. 222) demonstrates the first of the Frankish Capitularies appeals were enacted as they had been in the oldest constitution but there was no court hierarchy. It has its reason in the separation of the Ripuarians from the Ario-Germanic Rita (GLB. No. 2, Armanenschaft) who desired to win for themselves the heritage and world power of Rome, although they did not gain it for themselves, but contributed this service of love for the much more clever Popish Rome. Imposed by this appellation duty of lower courts to the Oberhöfe the free Aryan law was gagged and gradually but surely subordinated to the Roman written law. As critics held against Savigny, that among the Frisians the village court appealed at the Gau court and from that to the general popular Thing, this was – as we have heard above - no real appeal but only a ‘go to court’ to get council.

Grimm still further distinguishes between ‘untergeordnete’, hierarchical courts and ‘nachgeordnete’ practical line courts which followed up on a case, which was held by a different judge chair (although in the same place) after the first judge had a ‘pre-Thing’, or which followed up on the ordinary courts for unfinished Things. They were also called after-Things ‘judicia posteriora’ and usually followed directly after the called-for Things. These ‘delegated courts’ as one would say today, the ‘after Things’ were where they had once had a location, such as ‘Eferding’ at Linz, ‘Ofterdingen’ in Austria, ‘Efterdingen’ in Swabia, etc.

On the ‘Malstatt’ (Placitum), the old Halgadom, the ‘Mal’, the court sign (Mallus) was erected; the Thing that was held in the open air, as the Allemannic. Feudal law, cap XCVI had so arranged: “in a closed court, house, under roof or under castles the Lord shall not hold a feudal court”. The Mal was standing at the Sal or that limited open space where they gathered for the Thing. In the middle was the ring or the court under the Mal (Tree, Pillar, Irminsul, Rolandscolumn etc), where the eldersmen were sitting on stones and the freemen with Thing duty stood around in a circle and ‘closed the ring’; from which they were called the Umstand (the around/by-standers); ‘alle di am Ring sint uzzeralb oder innerhalb’,

Alleman. Landlaw, cap 398). At Folk-Things the people (the Freemen) themselves made the ring. Therefore, the phrases, 'everyone has their handmal', meaning everyone is connected to a certain court in which he had a seat 'rechtsansprüchig sass' or the right to stand 'zu Recht stund'. In later times, the Things were held under a Lieth or in an open hall and finally even – completely against the Rita - in chambers and warm rooms and finally held even with closed doors, but the judges still sat armed when they chaired the Thinge.

*Gradually the old Thing places came into disuse and people gathered in one Thing, Spiel or Spelhouse, while the Feme, which held the banned Ario-Germanic law in the 'fem' (five) fingers of the swordhand and took it into the 'high and secret Ach' and remained faithful to the old Mal locations - but more of that later. Through countless shifts due to the founding of monasteries and other more harsh measures, the old districts were haphazardly ripped apart, with the intention of destroying the old solidarity of the Clans in order to bring them in to the new order (if one can call it that), in the anti-racial chaos on which Rome had established its power and made them amenable to the jurisdiction under Roman law, as in to weaken their resistance. Therefore, the resulting royal district courts had no limits according to the torn old districts and had more the purpose, to preserve the public peace, ie to gag the people completely, instead to look for real justice. They drew carelessly assumed boundary lines, did interventions in other jurisdictions and finally came, by their own fault, into very constricted limitations, all that remained were the hereditary county judges in the Lordships and estate owners which turned into a worthless shadow work forfeiting all confidence and respect by the people. Everyone just took the process where he soon and safely got it and what is the worst part, where he could find it by his wish and instead they mocked the old Thinge, which had been ruined because it was filled with inexperienced eldermen, as the weathered wisdomkeepers became rare through persecution and exile and finally extinct. Because as it is now the incapable eldermen more urgently and frequently looked for 'teaching and instruction', 'wandering' to recover advice, those incompetent eldermen drove to other courts, and thus the court or staff procedures were unduely hindered and the new District Courts grew - probably only temporarily, perhaps caused only by a suitable personality of a wise*

judge - in reputation and access and apparently became recognized as the Oberhof. But most of them initially got voluntarily temporary recognition and later they wanted to turn it into the right to ban, so as they would say they 'lost all pull'.

The real cause of that disjointed judiciary was not only in the lawlessness and haphazardness of the diluted judiciary from the infiltration of Roman law and other corrupted law, but ran much deeper through the poisoning of the sentiment of the folk and destructive influence of the Roman-Frankish priests of the Church, the latter with the full conscious intentions of propagating the race-mixing chaos of the Roman Empire. They caused disturbance within the population in order to stir insubordination against the Thing and disobedience against recognized Urtels, to draw the people to themselves and to exercise their own advantage. By virtue of the almost countless 'indulgence letters' could anyone, at certain times, in certain places, confess his desires or send his 'handout to the sacred charity' to be disposed of and acquitted by the clergy of all judgments and complaints, of all deeds (evil deeds), vices, sins, transgressions, of all vices (defilement) and so on!

Finally, the open public courts ceased completely and there arose the so called 'Court-rooms' in which all the 'Court-Bystanders' (public), the free with Thing duty, even the silent listening, were wholly excluded. Behind closed doors now came the old legal terms completely oblivious of the old sacred and meaningful rituals, with which the Thing meetings usually were opened, held and closed, degenerated into sophistry, and the flood gates of judicial haphazardness, but even more so the brutal sadism of the court officers, invested with the justice, whose obedient tool those judges were, wisely made for the fact that those flood gates could not be closed prematurely.

So it was that the difference between 'unpardonable Law' and 'fuirderlichem (promoting) Law' began. The unpardonable law operated with shortening the regular deadlines; the 'fuirderliches' (promoting) law operated, spoke and performed while apparently maintaining the sense of the old habits of the Thing with certain ceremonies. But that was only deception, because the judges began to use the strange Latin which was and unintelligible for people. They judged with contempt against the folk, German tradition, Thing rules and law; all in the guise of Roman law - and the confusion in the German court system began.

Even Agricola - in his German proverbs (Eisleben, 1528), said that with the language the moral fell and it would be reasonable to fear that the German's loyalty and faith will also fall, because "We Germans now wear, Hispanic and French clothing, we have Roman Cardinals, French and Spanish diseases and also Roman practices". The struggle for German law and German language never did stop. An advocate for German law and German language writes at the end of the fifteenth century: Today, the most judicious Doctoris juris are so accustomed to the Roman speech that they express our most well known German justice always in Latin and actually believe that the foreign expression would be more understandable than the domestic, as Contractus, document, instrument, Domicilium, Consilium, intestate, Testament, etc. Nowhere does one hear the German language in court or at the least a well understandable domestic expression along with the Latin. So then they said: A law can be repealed (Lex abrogatur), an ancient traditional law (jus traditum), doing away with the common freedom or independence of any others charge (Autonomia), family estates (Family Fideikommiss), etc. At the end of the eighteenth century, Runde says in the preface to his 'Grundsätze des allgem. Teutschen bürgerlichen Rechts' (page XIV): "He upholds that a German writing about German subjects for German readers had to be written in the German language". Danz wrote at the same time in his manual about citizen rights and laws, pp. 220: how he was convinced that "the tradition (actually reinstatement) about Teutonic family estates after its origin, reason, purpose, scope, differs by its very nature so much from Roman Fideikommiss that it might be easier to unite fire and water, as to evaluate two such different legal doctrines into the same legal concepts".

All old-Ario-Germanic Things, large and small, division and village courts came into decrease because of the fact that it was no longer cherished as before, they were no longer ordained as required, and the judgments that were found could not be enacted, the Thing requirement could no longer be 'managed'. Therefore, everyone sought to avoid it and the old power, the old reputation faded more and more. The individual Vogt men drew their guild people and tenants before their special caste Vogt, but they were no longer free and independent, but were only their officers and so the real court masters, the shadow of the former Thing judges, now forfeited the income through the penance.

After the Westphalian Peace the Roman doctors of *juris utriusque* finished what greedy ministerial officials had begun. Deliberately misinterpreting and abusing the 'chamber benefit' (the Lord's interest) accelerated the demise of the village Things, suppressed the old accustomed traditions and corrupted the Ario-Germanic-German law completely. Becoming outfashioned the foundations of the German Constitution and the Armanist wisdom fell, by deliberate oppression and injury, into empty incomprehensible formulae and stale prejudices. Five or six foreign and deceptive ministerial officers, without the knowledge of law, the country, its history and traditions, even often without any ability to check or distinguish and judge made themselves law speakers, who were subject to the whims of their master or king and anxious only to preserve the will of their master and their own advantage, while the experienced elderman had long been banished or was dead, and only in ambiguous sagas was a distant echo of the knowledge of the wonderful times of the speaking Ario-Germanic law. The proud self-confident 'Tangano' of the Armanen period gave way to submissive pleas for justice, which one begged for as a favor and grace, the Urtel, the conclusions and decisions, the teachings (directions) and wills was long gone and already transformed into gracious Decreta and benevolent commands and the once so powerful and self-confident folk were demoralized and unnerved, its majority became favor seeking minions, the race-mixing chaos of the Roman Empire had once again gained the upper hand and raped the Germanic race. Newly arrived community members were unaware of the local rights, the court and village books were only examined for advice in large pressing cases - if they still existed (written in runes, as reported by Julius Caesar; GLB No. 1 and 2) and had not been burned as 'magic spellbooks' by the Roman priest Church - but by then maybe the court clerk could not have even read the ancient texts. The meaning of the writing certainly was not understood as if he would have even wanted to understand it.

If you look at this as a more than millennium systematic assault of the Ario-Germanic-law by the material tyranny of the state and the spiritual-suggestive tyranny of the Roman-Frankish hierarchy, then you can answer the questions very easily for yourself: What is the lamented reason for the often lack of feeling of justice and public and private loyalty among the people? Where did it come from, that honor and

property are so uncertain and in so many cases unprotected by the conflicting laws and paragraphs? And when one has answered these questions thoroughly, then one wonders again: Why is it that in such mistreatment of the folk the same is not completely dilapidated and foul, nor perished but rather one can still recognize a healthy core? And one can give oneself the comforting answer that the Ario-Germanic German folk soul is just indestructibly good minded, and that unconsciously it is still under the beneficent higher influences of those magical force, from which the Rita first came into being back in the Ur-days and to which finally all those foreign suggestions must yield, that is if the people who have only had a temporarily obscured recognition of the importance of its racial purity come back to their full awareness, and it is from this recognition that the unhindered rebirth of the Ario-Germanen must take place. This is the awakening of the sleeping Michels, from whose approach the dark forces already tremble in cowardly fear. And that which was prophetically sung in the Vala's Prophecy thousands of years ago:

“Here comes a powerful one to the ring of the councillors,

A strong one from above ends the dispute,

With reconciling council he decides everything,

Lasting forever shall his council”

But one would be very much mistaken, if one assumes that the people themselves or their leaders, the Armanen, would allow their ancestral rights and their Thing to be taken away without a fight. It was rather fierce fighting which can be seen in examples of not obeying orders from the times of the Frankish King Karl and to the most recent times, some of which were offered in the course of this work. Furthermore, there were the bloody persecutions, which the Armanendom and the Wuotanists suffered by the Roman-Frankish hierarchy and as well by the degenerated descendants of Armanendom, misguided by the church and as well by the Roman-German Empire, yet upgraded to the grace of God and its satraps. They had to suffer the consequences of desperate struggles and the number of Martyrs count

higher than the Martyrologists of the church - in spite of all exaggerations - can provide. It is serious and proven evidence of what tenacious persistence the Ario-Germanen mind contains when for more than a half millennia it fought against foreign suggestion and still defends to this hour, in which he shows that he could only be violated but could never be defeated.

The mystery of the Feme has its origin in these struggles against the sacred law of the Armanes, as evidenced by the GLB No. 1 and 2. As it is in all areas of Ario-Germanic prehistory, to which one does not want to grant nonconforming origins, attempts were made to also deny the Feme its old age and descendance from the Armanist Femanendom. It is presented to have originated in the times of lawlessness in the XIV and XV centuries, as the 'ordinary' (?!?! ) courts failed. Throughout Germany, not only in Westphalia, the awareness of the freedom of every German was kept for a very long time, despite the enslavement of many as serfs. This general freedom was from the Armanist judicial basis and therefore to all common courts, which knew no caste-order.

Since the Armanist Femanen recognized the head-Armane - the German King - as their leader, so was it in Christianized times that the oversubtle interpretation of 'free courts', a right, would be awarded by the German King and Roman Emperor as 'Count courts' on a loan basis, which later the independent land rulers arrogated to themselves. The Westphalian free courts, as Count courts, remained the longest as royal District courts, but only apparently, because as such they were for a long time not the 'Feme' anymore but rather sought to suppress them by assuming their form. The Archbishop of Cologne, Duke of Westphalia, arrogated to himself to be 'governor of the secret courts' and presumed to have the right to give the blood ban in the name of the king. But only by King Wenzel (1382) was he awarded with such a right, as King Wenzel was always in need of money and sold royal rights to the highest bidder. So also came into being the fairy tale, that the Franks King Karl I established the Feme - which one boldly claims the name came from the word 'Strafe' - in order to prevent the fallback into Paganism and to impose punishment and also explained the name of Free courts, Freigerichte - with deliberate deception - because they would have not only been courts for aristocrats, but also for free farmers. We have nothing to do with this pseudo-Feme and only mention it to show how

the deception by imitation of the external form worked, to more securely defile the pure and real Feme. But the real and true Chair master or Thing Graf, also called Freigraf was the old Gaugraf and was as such the senior Armane of a Gau-Halgadom on which the regular and the appointed Things were held, while a Raugraf as a traveling judge - as was shown above - and was also Vice-Gaugraf, who toured the Gau and held a Thing wherever he went. So it was in the establishment of the Wander-Armanentum, which we already discussed in detail in GLB No. 2, for it was intended that the future Gaugraf, as the Raugraf was considered, had the opportunity to learn to know the land and people of his district Halgadom, namely the Gau. Also the wandering Elderman, so to say his Journeymen, who accompanied him to the spot - the particular community-Halgadom - to increase the local Elderman to the number of twelve. To this the phrase 'fair and consummate Thing', referred to; 'fair', when the local judges, Schultheißen with their Elderman tended to the law, but 'fair and consummate' only when the Raugraf presided. The Raugraf with his followers had to be fed and housed by the communities he visited; so the feed given to his horses was called the 'Raufutter', while each member who had his own smoke, had to bring a 'Rauhuhn' to him as 'as a speaking deed' or 'meaningful sign' in order to preserve in the constant memory of the succeeding family/clan/sip members, where he has Thing right and Thing duty.

The Freegraf presided on the Gau-Halgadom, Malstatt over all regular and appointed Things; the Raugraf held Thing on his journeys, where he erected the 'Freistuhl'. The Frei-Elderman searched, found, communicated and enforced the Urtel. They also provided the summons and were obliged to reprimand, 'rügen' for crimes which became known to them, ie to make known to the Femcourt. They had to be free and been born in wedlock and be tribe-brothers. The condition to be Christian, came only later on, when the real Feme was violated; formerly the Kalander belonged to the Feme and its affiliated secret societies of the Templeisen and so on (GLB No. 1). With a solemn oath they pledged to be true to the secrets of the Feme:

"To help to uphold the high and holy Fem and hide from wife and child, from father and mother, from sister and brother, fire and wind, and especially from what the sun shines on and the rain wets and from all



what is between Earth and Heaven.”

And as highly poetic as this oath was also the ban-curse of the Feme, hurled at the outlaw:

“You Verfemter shall flee the land and be driven away as far as fire burns and earth greens, as far as boat sails, shields flash, sun melts the snow, feather flies, pines grow, where hawk soars the long spring day and the wind is kept under his two wings, as far as the sky arches, the world is built, winds roar, and the water flows towards the sea.”

The above mentioned secret of the Feme, the ‘high secret Acht’, which was incorrectly sought only in the self-evident secrecy of judicial processes, the passwords, etc., was really in the fact that they appeared outwardly as Christians, but inwardly they adhered to the Armanism, so ‘kaled as others’ (Kalander) and feuded with all the resources of Ario-Germanic-law against the Roman law, which was recognized as wrong. Therefore, the Frei-Graf said at the opening of the Thing: “I command (Ario-Germanic-German) law and forbid (Roman) crime!”

The Elderman, that is the one who knows, should initially only be accepted on the Red Earth, ‘Roter Erde’ - which one only wanted, by mistake, to understand as Westphalia. ‘Rote Erde’ is solved through the Kala and says: ‘Ruoth ar-da’, Sun Right there, namely: ‘The sun right (the high Ar) is there’. Red Earth is the total Ario-Germanic heritage soil and many places and place names recall such as the place name ‘Hochrotherd’ in the Wiener Wald by Vienna, which was a Fem-Mal-place in historical time (GLB No. 1). The Feme was never limited to Westphalia, but spread over the whole of Central Europe, far beyond the borders of present Germany and Austria, because their blood ban, as they kept this multi-millennia right, claimed equal level of justice with the Royal Chamber Court and therefore, when denied legal assistance through the Royal Chamber Court, claimed their responsibility for the kingdom and proceeded accordingly. Their influence and power were therefore very large and also very dreaded by their mysterious workings. In the cities and in the princely council offices sat their ‘knower’ (Wettende from ‘uette’ = to judge) *unrecognized* and even princes could be included in their covenant, many of which probably secretly wanted and wished for the intentions and goals of the Feme and helped with

what they could but did not dare to openly express support. In the turmoil of the lawlessness, due to the race-mixing chaos of the empire of the Roman Church, the Feme formed a haven for the suppression of legal uncertainty and it almost seemed as if they would gain the upper hand again, as even mighty princes were afraid of their power and bowed to their Urtel. But the lawlessness was just too convenient for the powerful, especially the priests of the Roman Church and that is why they had to muster everything to break the uncomfortable and all too mysterious power.

*The free courts were originally - it seems really superfluous to emphasize this – a real Thing that were held at "the right time of day and shining sun" and where anyone who had his own smoke, had Thing right and Thing duty, until they were pressed in such a way that they only could hold secretly concealed Things in remote places only known by member to negotiate about the 'Femwrogen'. The trial (the Staffgang) was based on the principles of the prosecution process, a Free-Elderman raised the accusation. The accused was summoned within six weeks and three days, but if the defendant was coincidentally a 'knower' there was a three time prolonged period. The summons was made by a knower and through the Freifronden (apprentice degree of Femanen, GLB No. 2) who stuck the Fembrief with special meaningful symbolism at the door of the summoned with the Femdagger and took three shavings cut out from the doorposts, which he took as a speaking symbol with him. Was the summoned not discoverable, the Femfrohnde fixed the summons letter at the gate or at a crossroads that everybody was assumed to be passing. The accused could be redeemed by an oath, but the prosecutor could oppose the redemption with his oath and oath-helpers. The defendant could redeem himself then with six oath helpers, the plaintiffs could rebut this with fourteen oath helpers, to which the defendant could respond with twenty oath helpers, but then had to be acquitted necessarily. But these oath helpers did not attest to the act itself, but only that they did not consider the defendant to be capable of the accused act, or vice versa. We shall come back later to this. The convicted or the person to whom the summons was provided but did not appear was outlawed, 'verfemt', i.e. the 'Oberacht' was pronounced over him. The execution was carried out by the Wyd, the convicted was hanged to a tree by means of a flexible willow (the Wyd) instead of a rope and a*

Femdagger was put next to the landmark in the same tree to show that it was an outlaw, who was hanging on the tree. All Eldermen of the free court were obliged to support the executing Femfronden when they needed help. The Femdolch had the four letters S.S.G.G. or the four runes << ʒʒ also called the Femlosung.

The swift judgment has been held to supposedly have led to shocking conditions, and especially - it is claimed - to have served for the indulgence of private revenge, which is very unlikely and probably exaggerated, because those in power tried to be rid of this very inconvenient secret court. Princes and Reich-cities concluded alliances and promised to everyone to hold a court. Charges were brought forward for summons to the Feme until finally the Eternal Land Peace and the establishment of the Imperial Chamber Court in Wetzlar (both under Emperor Maximilian I in 1495) and the final improvement in the sovereign's court system brought an apparent end of the Feme. The Frei-Gerichte or Free Courts gradually were compelled into sovereign land courts (since the 15th century), to which they led a shadowy existence in Westphalia up to the 18th Century, but nevertheless maintained themselves under various names and forms of the Feme to this day. Although in the beginning of the 18th century, the last FreiSchöffe to Dortmund was given to the grave, who faithfully kept the principles and secrets of the Feme and took these with him into the grave.

*But thanks to the indestructible organization of the Armanes and the Feme, their spiritual essence could not be annihilated because in hidden ways they were inherited from age to age in the well-structured and well-formed Trinity of developing, becoming and changing and organized so inimitable that even the most devastating 500 years of wars, two thousand years of the fiercest persecution and hundreds of years of long wanderings were unable to annihilate that inner spiritual institution. As everything was organized in Armanendom according to the same law of three, in keeping with the nature-ur-law, after the realization of the great karmic law (GLB No. 2) thus, the whole Armanendom was such a highly developed and artful construct in which all was developed out of the individual/particular and the individual/particular again originated from the cosmos and remained stable in constant interaction among itself. The whole concept was indestructible because the destroyed individual/particular immediately*

left a tangible gap, which had to be supplemented by itself after all natural necessity, and if not publicly, then certainly in secret and so it is the same with the believed to be long-lost secrets of the Armanendom or the Feme, which was already discussed at length in GLB No. 2.

The same applies to the secret slogan words, Femsigns and symbols, which probably cannot be interpreted by traditional record keeping, since they were kept strictly secret and lost – but through the Kala and their lawful incorporation into the amazing system of Armanism, which offers to fill the gap. Who fully recognizes this law of three and the related law of the dependence of the action by recognizable causes is enabled to solve all the puzzles. This is not just those of the past alone, but also those of the near and far future, he is as wise as any philosopher and is naturally as a result of such insight more religious than a theologian, he is a man of knowledge, an Armane and as such is mightier than a magician if he serves to the time and not to his selfishness.

The following stone inscription may serve as one of the many examples of hidden messages concealed by Kala about the mystery of the Armanenschaft and/or the Feme, and show how the riddles of Kala are solvable and legible.



An old Suabian farmhouse displayed an early medieval inscribed stone, which was still readable in the middle of the 18th Century, it read

as follows: "I führ ein treues Herz, achte mich ganz gering; leider verkennt man meine Treu, Gott wird's sicher rächen." / "I have a faithful heart, consider myself to be very low, unfortunately my faithfulness is misunderstood, God will surely avenge." It would be a big mistake if this strange use of numbers and sculptures would be attributed to a quirk, in which the author was only caught up and wanted to express in the inscription his resentment for undeserved rebuke and to preserve this sentiment for posterity. Behind this supposed play of words is a deeper meaning, which only the Kala is able to solve, in an exoteric and esoteric way. The words of the inscription stone are misleading and totally irrelevant; they relate most likely to a personal mood of the stone's inscriber, which we will consider later. The main things are the numbers and the pictures in their hieroglyphic and symbolic meaning: 4 = Fyr, Urfyr (fire), God in space; 1 = the only one, or God as All-Father, 3 = the most holy threedivided-threeunited trinity of creation, of becoming and of passing away and re-emerging, that is: God in time. The sum of these characters namely number  $4 + 1 + 3 = 8$ , thus eight, the Acht. Eight is the profound secret of the high Armanendom, their esoteric teaching. Since, however, the heart follows as a symbol, exoterically that eight or Acht means to heed to something, to honor, achten or to consider it. The heart is an ancient Ario-Germanic symbol and hail sign, one of those simulacrums of which Tacitus reports, saying that the Germans do not maintain their Gods images, but only manufactured parables, by which they imagine them. Under the name of 'herzigen' (Hertaha, Herta) they worshiped the Earth Mother Herta, as her symbol was a big heart made of red stone (marble, quartzite, etc.) and were set up in their sacred Halgadoms (temple groves). The Heart cultus, like many another, was transferred into Christianity where we find it as the Sacred Heart and the Immaculate Heart Mariae cult. Heart also means hard as in Wald or forest and means Waltung, the maintenance, and since the heart is always thought of as red in color, it also means Ruothart, a person and location name that occurs frequently, but always kaled in the concept of Rechtswaltung, law-maintenance. Thus does the first series of numbers with the heart mean nothing else than 'achte die Rechtswaltung' or 'heed the maintenance of Law'. The second eight has the same meaning and says 'achte das Ganze', heed the whole. The Goose, Ganz, as a symbol just means: the whole thing, after the name of the goose in the fable

which is Alheid, but kaled it means the all, the whole. Thus, the Malword 'achte das Ganze' is interpreted in the sense of 'heed the All/whole' and with consideration of the first reminder about the Rechtswaltung, which maintains the earthly justice, and the second is attributed to the divine, the all-unity. The Leiter or Ladder, and as in 'leider', sorry, is deceptively mentioned here, which is conceived in the sense of lead over. This is followed by the Femstar or Drudenfuss, the seal of hail (signum salutis) and forms the conclusion, as a picture of revenge (rake), the thunder broom. This is also a Femsign and means dunar Besen, ie do right to Evil, which means as much as to make the Evil righteous, to apply the law on them or direct them. Thus, the exoteric meaning of this inscription speaks: Respect the Law, watch the whole (the All), otherwise you suffer the Feme, which will give the Evil their direction. Esoterically it says to the knower: The Primal Fire God, the four elements are included that make up the world. He is the One, the All-father, who always was, always is and always will be. Take this knowledge into the holiest heed of your living innermost heart, put it in the heed of the all-unity and this leads you to salvation, through leading the evil to the righteousness.

It seems that the stone cutter was an Armane or Semane, a knower (Wettender) of the Holy Feme. As such, he may have suffered various persecutions by the German People's Court, after the Feme was subdued by the imperial or sovereign courts which represented the Roman law. At the same time that he seems to tolerate this, he also proclaims by the kaled meaning of the inscription that, in secret, he still performed his judicial office and the Armanen teaching, the Wuotanismus and stayed faithful to it. So this inscription stone shows through the connecting words, the manner in which such hieroglyphs are to be read and solvable. Just like in this one example, the goose is as a hieroglyph for the wholeness, which is confirmed by the name Alheit in the fable, as well as the hieroglyphic interpretation of the ladder as in suffering is confirmed everywhere. For instance, in the court customs after which the accused was tied to the ladder; suffering should lead him to the truth, to what is right. Later it became the torture ladder and only from this cause, because everything was symbolic and subject to the Kala, in the exoteric as well as in the esoteric sense.

When we continue with the secret sign of the Feme, or their 'sigil',

we must come back again to the Armanenschaft and consider that there were three sigils, which described the three castes. The Ing-fo-onen had the Kürsch, the Armanen the 'Armalein' and the Ist-fo-onen the Eisenhutfeh. These will be discussed thoroughly in GLB no 5. Here we will give more detail on the Armanensigill, the 'Armalein' or the 'Ermine', which plays such an important role in heraldry as a Royal badge.



Fig. 2.



Fig. 3.



Fig. 4.

The pure white or pure silver field of the shield is littered with very strange hieroglyphics (Fig 2, 3 and 4) which are addressed exoterically in heraldry as ermine tails, but esoterically as the 'high holy Armanensigill', the character meaning 'Ar-mal-ein'. This hail signs shows as a head either three cloverlike positioned balls (Fig. 2) or three cloverlike positioned diamonds (Fig. 3 and 4), which seem to grow out of three rootlike spikes and indicate the twofold Trinity. The mythical-mystical world tree Yggdrasill grew from three roots, the Rau-roots, and the Germanic Tree of Mankind had three branches, namely the Ing-fo-ones, the Armanen and the Ist-fo-ones. That was the 'Ar-mal', the Sun or God character that the Armanen or Semanen kept guarded and internalized in themselves by using their higher knowledge, their spiritual knowledge to the advantage of the whole of the entire nation and protected it from desecration by the 'Heimliche Acht'. That is why the Armanensigill was veiled by the Kala with the word 'Ar-mal-ein' (remember the Sun God within you). For the same reason the ermine was the exoteric symbol of sovereignty for princes and kings.

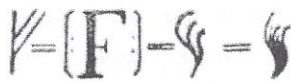


Fig. 5.

The Armalein hieroglyph of the heraldic ermine as a coat of arms image and the natural ermine on the duke's coat were both speaking of the secret meaning of the Armanen dignity and yet, the heraldic ermine was not to duplicate or change the natural, because both were independent hieroglyphics and not connected to each other. Therefore, in the coat of arms appears the heraldic ermine and on the accessory (the arms tents, Fürstenmänteln, crown caps, etc.) the natural appears. Confusions are rare and when they do occur it usually informs us that they spring from a period in heraldry after the decline of the Armanes. The Vehem (fig. 6) as a natural ermine forms an apparent exception, as mentioned about the exoteric figure of the ermine tail it corresponds to the Fire rune (Fig. 5). This also contains the concepts of ownership and home and means: *fire as the decisive factor, thus judging in the home or the domestic law.*

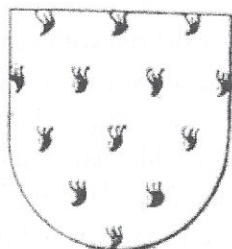


Fig. 6.

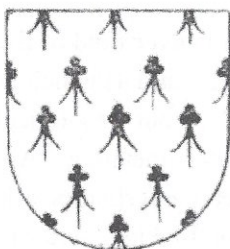


Fig. 7.

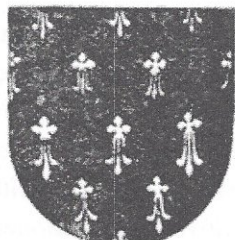


Fig. 8.

The heraldic ermine is always shown in black on white or silver (Fig. 7), so that the hieroglyphics with which the field is littered, appear black. As a counter-ermine the color order is opposite (Fig. 8), ie therefore white on black and sometimes the gold ermine or counter-gold ermine occurs, when gold or silver appears instead of white. In general, however, the ermine hieroglyph is black, indicating the hidden, kaled obscureness of the high secret Acht (the esoteric) that surrounds this hail-sign as a sigil. The white area indicates the causative law as the spiritual foundation of all development, thus not a human law but the natural-ur-law was meant, but also the esoteric knowledge of the evolution in the cosmos (white = uith = spirit, law, knowledge, wetting, as in deciding judge, etc.). The silver box (silver = zeolvor, zelvez, zilver, etc. dissolves in zil = goal, that is, what has been achieved, is brought forth; ver, vir = fire; thus: fire produced; esoteric: God created), it points to the God-



created field of action of the Armanendom, the folk. These are probably the most important, but a small part of all the meanings and relationships that the ermine has as a symbol, hieroglyph and hail characters, but whose various solutions always come to the conclusion that the Armanen or Semanenschaft was the guardian caste of the German people who took their spiritual goods into the 'High and Holy Heimliche Acht', in order to preserve, to maintain and enhance them.

Here belong also those hieroglyphs and advanced hail characters which emerged in the same way from the Armanensigill, the Ar-mal-ein. *The next new hail-sign which was the branching off from it was the heraldic Lily*, which shows the three Ur-roots and the three branches, symbolizing the tree of Aryan Mankind, the tree of knowledge, the world ash tree Yggdrasill. The name originated from li-li-je, that is: Light, light, has always been; so it means the Ur-light, the divine light that is revealed in the Sun (ar), so it points back to the Armanendom whose sigil is precisely the Armalein. This derivation makes it now clear why the lily appears on the crowning of scepters (wand lilies) or as distinctive decoration of crowns for kings, as in the crown of the Bourbons, the English, Bohemian king crown etc. The word scepter comes from scipan, and means scepan: decide; scipa means the right to speak law, from which again derives Schöffe, the decision maker or Law Speaker. The scepter, originally a judge's staff/bar became only later the ruler's staff, it was an Armanen-attribute, as originally the king was an Armane and therefore the king had a scepter. The Kleve wheel, which is made up of eight lily staffs, says through the Kala: Heed the Ur-light! It also means Karfunkelrad (kar = enclosed; funkel = sparkle shine, gleam), because it holds enclosed the light of Armanenschaft. The carbuncle (garnet or ruby), which was allegedly set in at the crossing point has probably not been the cause for this name. All lily staffs, including the lily scepter were thus light-staffs and as such the directive Weise-staffs and should point to the light of truth, which is why they are excellent as a symbol in the hand of Armanist guardians whether judge, king or emperor.

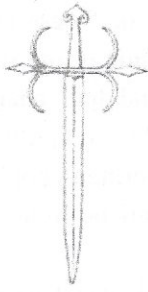


Fig. 9.



Fig. 10.

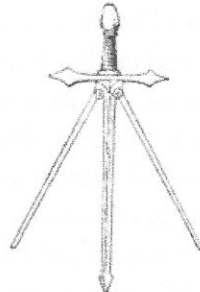


Fig. 11.

Another derivation from the Armalein is the ordercross of the Spanish Knights of the Order of San Jago (St. James of Compostella), however, the initial one (Figure 9) can be interpreted as a sword cross, but is immediately recognizable as a development of the Armalein when comparing it to the three blades (Fig. 10) of the Femsword or Femdagger, the Dag, in the open state (Fig. 11) and holds in mind that the Sword-Cross of Saint James also had three blades in the original secret ritual. Dag (Day) is also a description of the light. This explains that the dachs, badger, and lynx (Lux) are secondary hieroglyphs for day and light. Besides the Armalein-sigill the main hieroglyphs for the Armanentum are the eagle (ar) and lion (Leo, lei, lei = light, life, law).

This three bladed Femsword 'Dag', drawn from Demins Weapon's Expertise is located in the Hohenzollern Museum of Sigmaringen, where they do not know its origin, but the name 'Hohenzollern', in its oldest form reads 'Zolre', ie: sol-are = sun right, testifies to that family as an ancient pre-Christian Armanen dynasty; as well as the Zoller motto of 'To Each His Own' (suum cuique), an actual verdict of a judge, so that there is no doubt that once this Dag was worn by a Hohenzollern as a Freigraf.

When the Thing was assembled, the Freigraf opened the Femdagger, which was lying in front of him, by pressing on the button for the spring of the closed Dag (Fig. 10) and the three-blades opened (Figure 11) on which he uttered the words: 'uppen dag', which means as much as 'the meeting is opened'. On the blade of such Dag the Femcross was engraved (GLB No. 1) with V (V = Vehme, Feme) in the intersection and the four letters SSGG or the four runes <>X& that represent the known Fem-motto 'Strick, Stein, Grass, Grein'. In the Kala

is contained the meaning of this motto: The rope was twined from green willow (the Wyd), so for rope is to put Wyd. But wyd means knowledge, wette (judge) 'law'. Stone is also fixed for Tegel (brick), Siegel, and means 'secret'. Even today we say 'eintegeln', as in bricking in, for someone who wants to ingratiate himself in order to gain access to alien secret and trust. Grass (not the meadow grass) but Gerase = roar = thunder, donar = 'tuen ar'. Grein = Greyen (Create) = maintain. The solution of this kaled motto thus appears as: 'the law, secret, righteous doing (straightening), maintaining', that is to say: 'Maintain the law by secret righteous doing (straightening)'.

More about the Feme and their symbolism will be reserved for a special volume of the G-L-B, because it would take here more space than is available. After the passage describing the development of the justice system and the interspersed documentary examples, it is easily recognizable that the Feme actually resembled the oldest Armanenschaft justice and as this was suppressed and only continued in secret, their customs would seem to us today almost like something foreign, if not for the familiar Armanen spirit which charms us by its nature and thus proves to us that we ourselves have been lost in a foreign spiritual suggestion from which we first must find our way back home.

It was pointed out above, that in addition to the Things atonement, penance and punishment the oath had a very special meaning, as the Edda already honors the oaths in an excellent manner to be holy and which even more can be shown from the linguistic interpretations of the terms of the oath. Even the word oath, 'Eid' (Old High German: eid, Middle High German: ince, Goth: aiths, Langb: aido, Scythian: aith) derives from the Sun 'ait' by 'ait-ur' = Ur-Fire = Urfyr; also the term 'Schwur' because Old and Middle High German: Swuor, Swerin, Swern, Goth: Swaran arose from: Su-Ur = Ur-Sun; that is: from the Sun, the Urfyr. But since swearing and sword are linguistically harmonic, which is no coincidence, because we know that the sword symbolized the Sunbeam, as is often provable from the Edda, it must also arise from the word meaning and does so because: Old High German: 'swert' from 'su-art' = sun-art. So the sword was the sign of hail (simulacrum according to Tacitus) and of Wuotan, of Tis, Tuiskfos, Zios, Tyr, etc. Therefore, the sword was considered as a word-sign or symbol of 'Ait-urs', as well as the oath and therefore at the oath the swear fingers were placed on the

sword or at the staff/bar. But the oath had a third - already forgotten - name and this was 'sibihun' and from this originated the term 'Besieben'. But Sibihun breaks down into the three original words: si = sun, bi = with, and hun = court, which states: 'At the sun court' and thereby also the ancient proverb which says: 'Die Sonne bringt es an den Tag!' - 'The sun brings it to the light of Day!' *It must always be remembered that the Sun as 'Aitur' (Aitosyros in Herodotus) is only the representation, only the visible symbol of the invisible God and therefore where it was spoken of the sun, God always was meant.* The oath also had this meaning through the word and through its use and symbolic hints and thus reminds of the omnipresence and omniscience of God and of the preservation of truth under all circumstances.

Now that all the deeds had meaningful relationships - as we have shown repeatedly in the laws of the Kala - we find the same in 'Sibihun' or 'Sibiun' which is related to the number 'seven', sieben, especially since it was known to the Armanen that the white sunbeam is broken down into the seven colors of the spectrum. And therefore are found, as we have seen above, the many 'Seven Oaks', 'Seven Lime trees', 'Transylvania', 'Seven Fountains', 'Seven Shepherds', the 'Seven Mountains', etc. and for the same reason also the 'Seven Witnesses' to the 'Besiebenen'.

Although documents affirm the evidence of witnesses, yet the focus was in the Besieben. The defendant on trial had the right to the first evidence as today in a duel (the modern God's court fight) the summoned had the right of the first blow or shot. In Ur-times, the defendant made the oath alone; later he was supported by relatives and friends as 'oath-helpers' in the required number. These oath-helpers did not need to know of that of which he was accused, but they attested only to his protestation and believed in his innocence, so oath-helpers could never be accused of perjury as in contrast to eye and ear witnesses, who took their oath as such. According to Grimm Rechtsaltertümer (p. 863) swearing in Wales was often 100, 200, yes even 300 oath-helpers and they could not see in such a large contingent of oath helpers a desecration of the oath, but rather an affirmation of its holiness, as the prayer in a community prayer (Grimm). But this already attests to a darkening of esoteric knowledge that later ended in sophistry, because at the Ripuariern (Grimm 860) there were 72 oath-helpers in Ditmarsen

(Grimm 863), and when a murderer was sued, 360 oath-helpers. Even if this seems to suggest a calendrical relationship, but a game with mystical numbers can already be seen in the fact that concludes the proof in itself that the true esoteric knowledge began to grow dark. The Femanen were still stuck with the old simple principle, as we have seen above, for the defendant swore first alone, then with six oath-helpers resulting in seven, then to two times seven and after that three times seven and then the acquittal finally was granted. But even more pronounced for the high moral solemnness of the Femanen speaks the following legal practice: *When a major criminal, to whom one did not want to impose the cleaning oath, because he was not considered worthy of it, who could not be proven to be guilty, but a strong suspicion against him could not be dismissed out of hand, then he was placed in a solemn manner under God's Urtel, under the Urtel of his own conscience and that of the omniscient and all righteous God and then he was dismissed by the courts.* The oath was sworn with his hand raised, two fingers and the thumb stretched out to the sun or the person swearing touched the sword or the staff with these fingers. For a take-over of the real estate the confirmation of receipt happened with the hand outstretched and two fingers raised to the sun and the renunciation was confirmed with curved fingers. From this symbolic renunciation or rejection with curved fingers the superstition derives that a deliberately false oath would not be harmful for the swearer when he held the hand outwards while swearing the oath and his left hand behind his back, also turned outward, in order not to swear into oneself but to swear away from oneself. The next number of the GLB will give exhaustive information about the meaning of distinct hand gestures; for the present outline what has been said may suffice.

The swearer has always to touch something with the right hand, either the hilt or the blade of the sword, or - in Christian times - Cross or relics. In the Edda, Siegfried also swears at the sword's edge. Swearing the oath the FreiSchöffe or Elderman put his hand on the wide blade of the Femsword. Women swore at chest and braid etc. Even today it is still well-known that someone had sworn at 'Stein und Bein', which certainly goes back to the time of the Femanen. We have already recognized that 'Stone' as Tegel = secret and 'Bein', is not to be considered as leg or bone as has been related to a relic, a Saint's bones, with intentional

deception, but *Pein* as in pain, painstakingly (point, Pennis, accuracy, torment) which name ‘*peinliche Gerichtsbarkeit*’, it is not a ‘painful’ but a ‘precise’, a ‘to the point’ (goal-oriented) court order. ‘*Stein und Bein schwören*’ therefore, means ‘to swear to the secret *Acht*, the high, *Heimliche Acht* in its most accurate wisdom’. When in later times under stone was understood as testicles and pain the phallus, which for example an Arab touches when swearing today, so is this only an exoteric transmission of esoteric knowledge, because the ‘secret of the *Heimliche Acht* in its (painful) accurate wisdom’ is precisely nothing other than the ‘understanding of the processes of formation, becoming and transformation of the being’, hence the mystery of procreation. A lack of true understanding created from this the sex-cults, in which later the oriental religious systems and mythologies went astray, which are seen in the *Astarte*, *Cybele* and *Phallus* services, as the esoteric knowledge began to fade.

As with everything in the Armanendom was subordinated to the three-folding, so also was the claim of innocence in court. The first stage was the assertion in itself. The defendant touched his garment or his devices, such as the stirrups, the edge of the ship, a wheel, etc., because for a minor cause the invocation of the Deity was too sacred. In a further strengthening, he swore by the head of the mother, the child, the father’s beard (King Karl swore by his beard: ‘*Par la barbe moi qui me pent au meton*’ – ‘to my beard, which hangs down from my chin’). The second higher level was the direct invocation of the deity to witness and that was the oath, with or without oath-helper. *The third and highest level was not the invocation of the deity to witness the oath, but for their immediate decision in an Urtel and this third stage was called ‘ordeal’, namely ‘God’s judgment’.* This stage is rooted undoubtedly in the conviction that for sure the culprit would lose, because the Sun brings it to light!

The word ‘ordeal’ is from the same origin as ‘Urtel’ and says: ‘From the Ur-light (God as *Urfyr*, Ur-insight) created/flowed.’ They questioned the divinity in a solemn ritual for its Urtel that was recognized by the result. In this sense the ‘Lot’, was also an ordeal, therefore ordeals were equivalent to oracles. Therefore, the sacred rituals where the deity was called upon the deity gave their answers through the ordeals, which according to the Armanen certainly had the meaning of oracles and even still in the age of Wuotanismus.

In ancient times, even before the oath mitigated the customs, the defendant had to reckon with 'ordeal-helpers' in whose place later - still in times of Wuotanism - stepped the 'oath-helpers'. Could he not find the required number of such helpers, he fell to his opponent's revenge, he was a victim of the Godhead, as in he was killed when he fell into the hands of his enemy, because the deity did not save his life through a blocking incident which disturbed his sacrifice or prevented it, which was explained as his sacrifice displeased the deity, and therefore it refused the same. Therefore, it required a 'preliminary question' to the study of the divine will, before they proceeded to the actual sacrifice. Just as the Armanen/Femanen (Freigraf, judges, etc.) acted as a visible conscience of the people and therefore as representation of the deity they uttered the known will of the Deity as the verdict of atonement, penance or punishment through the looked for, found and murmured Urtel, which they sought regarding the obvious bloody victim - which not necessarily had to be a human sacrifice or execution - to make sure of the Urtel of the Godhead itself. The oath became evidence, as from it emerged the response of the deity, whether the defendant is guilty or not, whether he was agreeable to the deity as atonement sacrifice or not. If the oath was not sufficient but was deficient of the oracle-ordeal, the ordeal took the place of the oath to see if the deity wanted the sacrifice or not, that is, whether the deity favored the defendant or the plaintiff. The ordeal then had to prove that the truly innocent was protected by the Godhead, even if the people could no longer be convinced of his innocence. Thus the divine answer to the preliminary question was the oath, 'the proof of innocence' and therefore the ordeal, the 'evidence'. Through this the difference between oracle-ordeal and ordeal in the strict sense becomes clear, because the former contains a divine pronouncement regarding the (near or distant) future, the latter a divine verdict about the past. Since the lot is to be regarded as an ordeal, it explains a Frisian custom to identify the true perpetrators, when one was killed in a tumultuous fray, without having been able to determine the actual perpetrator.

This ordeal is so firmly rooted in the Ario-Germanic-German spirit, that the Church could not suppress it but had to include it in her liturgy and thereby sanctify it. The Christian liturgical rules about commandments, chants, incantations, masses, etc., as well as the accompanying ceremony to the ordeals, which was mainly determined by

bishops, can be found at Schröck's Ecclesiastical customs, Vol XXIII, where those works are listed which pertain to this subject.

The highest ordeal was the duel; later the water test, the fire test (irons, etc.), the cross-test, the consecrated morsel (Last supper test) and the 'Bahr law' were added to which a later volume of the G-L-B will take a closer look. Of all these ordeals only the duel remained in practice, although it differs from its real purpose - whereas one is hardly aware of - which is now far from what it was, but that unyielding adherence testifies to the nature of the so-called chivalric satisfaction and that the old Armanic spirit is still alive. It would be a joyful welcome to have a renewal of the duel on Armanist principles as an ordeal rather than its suppression by non-related, essentially incorrect reasons.

From the later ordeals of false reasoning, emerged the introduction of non-Armanic torture, one of the cursed Danaer-gifts of the Roman (in) justice. We can at this point be silent about these bestialities as they do not belong to our cause and leave them to those infamous street-shows and their beastly people who seem to be called to care for the animal instincts in people for some miserable profit.

It has already been outlined, that the Armanen judge had not yet been an avenger in the invidious sense of the word revenge. Therefore, what they called punishment our present criminal law would not call a punishment so, in a sense, at that time there was no criminal law. As a result, what we now call crimes and differentiate so tremendously, were arranged much simpler and presented separately in the following main groups. One differentiated killings between manslaughter and murder like today, but only for different conditions. A public manslaughter, even when the crime was committed against a king, was not a capital crime, because of the common defensibility and the right to bear arms, the same with the 'secret murder'. The 'secret murder' was only in the hiding of the body (in a well, a river, under parched twigs and the like) and if the killer did not want to be considered as a murderer, he had only to publicly confess to the deed and be ready to pay the Wehr-money as atonement. The families of the slain buried the body but only after they got Wehr-money (of this later) or until they had taken vengeance and received atonement. The one who was closest from the clan/sip of the victim, was responsible for the revenge, he appeared with drawn sword and bringing the body along before the judge and so he raised the claim



for payment of the murder penance or where the defendant refused, the charge to fight and feud was made against him. All legitimate clans to the Wehr-money prepared and three times raised the wailing and drew three times the bright swords. After the first wailing, 'Beschreien', the dead was 'fürbass getragen', and only after the third scream would they put their swords back in the sheath. The procedure demanded that the dead be brought a total of nine steps and "if the man takes three steps, he shall lay down a sign or token and then for each of the other three steps again and again."

Physical injuries were distinguished between injury and paralysis and whether the permanent scar disfigured much or little, whether it remained openly visible or would be concealable through clothing, hair or beard. Under the non-corporeal injuries belonged abusive grasps or touches of the hand or fingers of a free woman, the plucking of a beard in abusive intent, rape and road robbery. However, robbery was not a dishonorable action (Proverb: riding and robbing is no shame, the best of the country do the same), because it was booty law and a natural result of the feud law. In contrast to this was theft which was dishonorable and was juxtaposed with the robbery or the booty just as the 'secret (cowardly) murder' to the open homicide in the fight.

Only an overuse of violence dishonored the manslaughter to murder or if it were defenseless women, children and old men who were killed. Therefore could the one who fought man to man in the open 'honest' fight, in declared feud and won or killed the enemy, legally take booty, the winner was allowed to rob the vanquished opponent. The most despicable was theft of livestock or crops; to steal the cow's milk dishonored one. Further was there a very sharp distinction between the day thief, 'Tagedieb' and the night thief, 'Nachtdieb'. Wood-theft by day, associated with loud noise was not dishonorable, but rather the soundless one at night. The caught thief had his hands tied in front, his suspenders and buttons of his trousers were cut off, which he had to hold with the bound hands (he could not flee, because in the run, he would have lost the trousers and would be overthrown), the stolen property was tied on his back, which he had to carry to the judge. Did one have a suspicion one could make a house search, if it was to no avail, one had to pay penance for the home invasion.

In contrast, the distinctive terms for blasphemies (honorary insults)

were very educated and not only belonged there the false accusations of illegitimate birth, blame of bodily infirmity or deformity, of laziness, of bondage, of cowardice, of alleged or past crime, but also the socializing with elves and spirits, of witchcraft and heresy. Especially frowned upon were insults as Zohensuhn, Muse-son, man crazy, night rider, weather-maker, witch, Fehna, etc. The - quite differentiated - list was turned against Wuotanism during the Christian era in the most odious sense and the formerly sacred concepts turned into the most contemptible designations.

Likewise simple were also atonement, penance and punishment. All crimes (evil deeds), even manslaughter and murder could be solved with money and was called 'to buy peace' or 'Save Skin', because the refusal of the 'Wehr-money' caused the outbreak of the feud and Wehr-money party was exposed to the violence of the feud-announcing party. The Wehr-money was a penance, improving or make good of the damage, which then came as a compensation for damage to their heirs. But the Wehr-money that the king, the people or the court received for the broken peace - in the Ur-days to the Halgadam, to the deity itself - was made as atonement. It is testified even today by the word terms 'vergelten', which is to make somebody pay and 'entgelten' or making good, because the Frisians called penance and atonement 'jeld' and the Old Norse 'gialda', plural 'gioeld' has the meaning of improving (luere, pendore, solve, reparare, according to Grimm, Rechtsaltertümer). The atonement was also called 'Wette' or the 'Gewette' which the 'Wettenden' (knower, judge) burdened the defendant with. Every man according to gender, caste and age had his particular evaluation and atonement and penance even for acts that were not manslaughter, all were calculated by the standard Wehr-money and it could therefore be applied for injuries, mutilations and even grievous insults in some severe cases. Status, gender and age of the perpetrator had a determining influence on height and power of atonement or penance of the act concerned; also was distinguished between the act of a free or non-free, or even an Elderman, the latter was twice as highly rated than an ordinary free; he received or paid - whichever - double wergild/Wehr-money on the principle: Higher rights mean higher duties. So for example a woman needed not to atone for forced entry (trespass) and the honor of a freeman is not vulnerable by the abuse of a servant. Had a pet

or a slave (servant) killed or injured someone, its owner had to atone by Wehr-money. The allemannic land law determines when horse, cattle and boars kill, the whole Wehr-money is due, but if a servant is killed, only half. But is the death or injury done by a dog, it is said: "The Mage of the killed should be content with half Wehr-money, but if he demands it all, so it comes with the other half of the dog, which he had to hang above his door and if he received in cash the other half of the Wehr-money, were not allowed to take the animal down until it rotted and fell off the bone and he shall not at any other door go in and out than those over which the rotting dog hangs." If a servant committed a homicide, his master had to pay the Wehr-money, if the Wehr-money-receiver was not contented with the half of the Wehr-money, the servant was hung over the door of the receiver when the other half was paid, until he rotted and fell down and also as long as the corpse hung over the door, no other entrance could be used. From this it is clear that the pets and house slaves (house servants, servants) were valued equally, but also to control the greed in the exploitation of the Wehr-money right for those who wanted to put in the full rigor and hardness, some annoying and probably also dishonorable conditions were asked for and thereby emphatically to work towards gentleness, forbearance and loving kindness. The commandment of love for the (tribal) next - we will come back in the third sections with more detail - is characterized even as an Armanistic principle in the education of the people, in the direction, which is certainly not Christian in origin, albeit they like so much to brag about but it is untrue. How that Christian love is voiced, can be read in the valuable book of Wigalois, 'The Temple of Rhetra and his time', to which we repeatedly give reference.

The relationship between penance and atonement with former sacrifices is beyond all doubt and Grimm already recognized it as the origin of the cattle and grain penance of the former time. It must be remembered that in ancient times money was regarded as that which had worth, cattle and grain and many of our expressions testify to that origin, such as the term 'gangbares Geld' (coin) refers to the 'walking cattle', even the phrase 'überhaupt', dialect 'überhaps', Old High German 'uiberhoubet', has the counting of heads (also people were counted 'after heads' and later as helmets, shields, spears, souls, etc). Therefore, for a long time penance was either completely paid in crops and livestock or

grain or livestock and money. Emperor Otto I. condemned a certain Eberhard to a hundred talents in Knight's worth (Grimm, Rechtsaltertümer, 'centum Talentis aestimatione equorum'). And fines for poaching were after Grimm: "He who caught a doe, has to pay penance of 60 shillings and a half and a pale goat". "For a buck should be given 60 shillings and a half and a pale billy-goat, for a cow moose he should pay a pale buck and 60 shillings and a half and a cow" and "who caught a bull moose, should give an oxen and ...". As we have seen above, in some courts for a long time the custom was upheld to pay in pig legs, chicken, geese, capons, oats, corn, etc. Women atoned for small infractions as scolding, brawls, etc. with a bag of oats, which had to be bound with a red ribbon (red = Ruocht = Right = penalty), but not to the injured, but to the courts, so as an atonement - one's sacrifice. Here we return to the Otter penance in the Edda and its aftermath, which we have already brought up.

As has been shown above, in the Trinity the atonement was followed by the penance and this was followed by the penalty (stra-fe: = empty, death, straw; fe - fa = do, so: stra-fe = empty, dead, make inoperable, therefore, to destroy, kill). Later misunderstanding, maybe and probably even deliberate darkening of the sense of the word, declared the origin of the term 'Strafe' from strife, strip, stroking, torture, punire, poena and therefore morte punire for capital or principal punishment, as it fit the best for the violation of German law in favor for the Roman (in) justice.

Tacitus, in Germania, after he had mentioned in chapter 7 that only the Armane (priest) was entitled to the right to impose penalty in the name of the deity, says expressly in section 12: "The penalties are different, depending on the crime. Traitors and defectors hang on a tree; cowardice, desertion and non-natural fornication is punished by throwing the culprit covered with tracery in mud and mire. The purpose of this application of two opposite kinds of death is that the punishment of crimes shown publicly, but shameful deeds must be hidden. But also lighter offenses are punishable in relation. The convicted atones with horses and cattle, one half falls to the king or the community (the Halgadam, as sacrifice, atonement), the other to the offended party or his kin (as penance)". Tacitus therefore has only two death sentences, namely the hanging and sinking into the swamp and as corporeal

punishments he mentioned only in a passing reference in chapter 7 the beating and as well the incarceration sentence.

A Femcourt formula says: "Whoever betrays the secrets of the Feme, will be caught by the Frei-graf, his hands be bound, blindfolded, on the belly, his tongue be pulled out to the neck, a three-stranded rope (the Wyd, twisted from three willow branches ) will be put around the neck and let him be hanged seven feet higher than another thief". From the sinking into the swamp sprang - probably from local causes, if no bog was present - the drowning, the buried-alive and the walling in alive.

Besides these death sentences of Ario-Germanic antiquity one can derive other death sentences from Ur-sacrifices: the beheading, the wheels, the quartering, stoning, plunge from the rocks, burning (the living fire) and 'to scratch the blood eagle'. These various death sentences had to thank their origin to the Kala, for they had themselves meaningful significant relationship to the crimes. So for example, thieves had to carry a bitch to the gallows and it was hanged alongside the thief. But bitch is called today in the hunter's language 'Tewe' and that means thief. *That was a 'readable' sign that everyone understood.* Peace Breakers wore the 'Bracke' to the place and Bracke, Brecke means breaker. A murderer wore a 'Rüde' = Rod = rotting. So despite these special names they were all just hounds and the term hound in the third word order indicates inhibition, decay, end, death. The night thief was hanged, the day thief beheaded, which proves that the hanging was considered shameful. This deeper contempt of hanging stems from after Wuotanic time, because Wuotan as Hangatyr, was Lord of the hanged and in Wuotanism hanging was the noblest sacrifice and was a self-sacrifice above all other self-sacrificial types (suicide they say today) and were the most preferred. The later wheeling or 'radebrechen' - like today in India on the festivals of Vishnu to Jaganath - was originally performed by the moving God's carriage and indeed a sacrifice. Later it was the wheel of the nine-spoked God's carriage or Julwheel with which the sacred fire was conceived. The word meaning 'Rad' as Ruoth = right was the reason to use it as an execution tool, as the meaning of the sacrificial death had turned ugly in the sense of the death penalty. Beheading by the sword was for nobles, the sword is indeed the sunbeam, while the ax (lightning) was consecrated to Donar. It is the same difference between sword death and axe death as between Valhalla and Trudheim as the

place for the dead. The quartering was completed with four oxen, which were stretched to the ropes and the convicted was torn into four parts. In the Lower Germany's Genoveva saga the punishment of Golos: "he is torn apart by four oxen, not gone in plow" (in the original: "Golo werd riva, fyr osa, nit gane in are") is interpreted by the Kala as follows: "coldness (the winter, Golo) is driven (werdriva; riva = rip, tear), consumed by fire (fyr = Urfyr; osen = ase = Asi = eat), did not go into the sun Empire (nit gane are)". It is significant that the condition was that "the four oxen had not gone in the plow" (nit gan in are), as by the Kala arises a different meaning on the execution of quartering than in the legend. "Werd riva fyr osa nit gane in are" then states in the court formula by Kala: "will be driven by Fire-Asen, (because he) walked not in the sun right". A later number of the GLB must be reserved to describe in detail the Kala in the law formulas and court customs in their internal coherence and organic development, so this formula will unveil its full meaning. The stoning was an ignominious expulsion from the community and was performed in that the outcast was naked, chased out of town by each of the community members who formed a line and threw a stone at him. If he passed all without serious injury, the escape into the forest was open to him, into which he was now banned. Rarely did he succeed, because in most cases he succumbed already by the first stone throws. But it was always a kind of lynching and not a judicial punishment. In the course of time it developed into the 'Spiess right' of mercenaries and running the gauntlet in the pre-march armies.

Being thrown from the rock was not recognized as judicial punishment but a voluntary sacrifice of tired old men to dedicate themselves to Wuotan, they drove to Wuotan. The 'Living Fire' was also only a self-sacrifice and the highest, then later became a judicial punishment with so many other things from Italy. The 'to scratch the bloodeagle' was a sacrifice of captive enemies and also no judicial punishment. It is mentioned in the Wilkinasaga; the completely undressed prisoner was tied lying on his stomach with hands and feet tied to plugs rammed into the earth, with the sword tip was drawn the figure of an eagle at the back. Each rib formed a feather of the wing, which was then broken out of his body to finally tear his heart backward from the body. It was a duty of honor by the tortured to endure the agonies with laughter and mocking words and to die bravely. Since this mode of

death is only sagawise reported and on the whole is reported only three times, it would be very doubtful that it was ever really practiced but it seems almost certain that the narration has only kaled value and otherwise - is fiction. The Kala says: bluht are, that is 'Sun sacrificial rights'. The enemies who fall into the country lustfully to rob, booty greedy and vindictive, drew the sun's sacrificial rights with the sword on their back, and says clearly enough to chase them out of the country with wounds in the back. I cannot and I like not to believe in the actuality of this abomination, because it does not fit into the framework of the rest and assume that these messages are just failed Kala or exaggerations of a less talented bard. Someone has invented this - really Indian wise - terror saga and two poets have retold it 'imitatingly'. Such is supposed to occur today with so many 'writers' and is therefore not to be taken for reality. Only for the completeness have I included this "to scratching the bloodeagle" here, but emphatically refer it to the realm of fable.

Since Tacitus has only two judicially imposed forms of death as a punishment we can assume the other deaths in his time had probably occurred sporadically as death sacrifices, but the complicated cases can only be attributed to the Christianized Courts when the Armanic spirit was succumbing to the violation and gave space to it. So, the simpler the Kala is in its meaning the more noble the principles of Rita shine forth, the more complicated and harder to interpret Kala came in later times and the more the Rita was darkened in their symbols and finally suffocated by over rampant symbolism.

The Armanist courts also knew honor punishments, as we have already seen, due to their 'direction' giving as a popular education, such as where the courts sought to counter greed in the exploitation of compensation law, to ennoble the duty of forbearance with his tribal members to the virtue of charity. All those honor penalties, viewed from this point of view, are only clear in their meaning through the Kala and prove to be wise as pedagogical tools to educate the big kid, called the folk, by purposely teaching him the way to salvation. If one were to uncritically take up the many, well-intentioned, but usually over exaggerated praises of the so-called 'good old days', one could easily make an unjustified hatred for our contemporary people, without considering that mankind is still far from the goal of collective completion and that even their leaders and educators, though more

advanced and more far-seeing than the nation, are also just people, and despite accomplished heights have been rooted in the general population and were children of their time and will always remain so. Again and again, we are the twounited-tvosided duality and we will recognize the opposite poles of the spiritual-intuitive and material-intellectual and the quest to find the non-polar balance in the spiritual-material world, in order that the sensation with the intellect unite into reason. This will be more emphatically outlined later.

This educative direction-giving and meaningful court customs which are not by no means summed up under the general name of 'honor crimes' and would be better called atonement deeds full of meaning, are voluminous in number, many of which are undoubtedly very old, others have more of a local character, while still others and perhaps the majority, were not completed until the past-Germanic court system when the Kala became feral and degenerated from its primitive simplicity to intricate subtlety. In the original meaning of penance withdrawal and apology are to be considered the oldest type by which the convicted scolder was ordered to give himself publicly a slap in the face and then call out: 'Mouth where you talked this word there you lied'. The concept of the word slap explains quite well why the slap on the mouth had a kaled additional meaning. The bell, Schelle, was a meaningful sign for judges and court, because 'skillan' means to judge (schallen) and a 'resounding slap in the face' therefore means a 'public correcting of the language organ' for future truthful speech. More so, it was only meant as a 'memorable sign', the physical pain was incidental. Only in later times did the savagery of medieval Christianity aggravate it into the slapping by the executioner in the pillory and so on. The public wearing of abusive badges sprung from similar causes as the hanging of a dog over the door, etc. but in the declining time of the court system turned into an incomprehensible variety, from the originally simple symbolic meaning. A woman who was unable to repeal the accusation of adultery, had her blouse slashed in the front. A red cap was bound to the chest of the convict and Jews had to wear a pointy hat and later had to wear a yellow spot on the caftan. The red cap on the chest said by Kala (Rot = ruoth = right; Mütze = mettis = Schöpfer, ie: Schöffe juror, judge, Brust = beruste, berüsten, to manage, thus: "The judge guarded the law." The pointed hat was the 'Jotenhut', the badge of the Jotun (giants), which as



the enemy (only material) forces of nature and therefore were the enemies of the (purely spiritual) Gods and so it was prescribed as a meaningful sign to wear for those, who proved to have purely material mindless greed and thus were anti-social. As such were mostly the Jews, in little time the 'Jotenhat' naturally became the 'Jewish hat' as both share the same root word and by which it is known today in heraldry. The yellow color - the color of Donar - only later became the color of pestilence (think of the yellow flag of the quarantine stations) and as such the Jewish badge; but only in the Christian Middle Ages. Another honor punishment was the ban on carrying weapons. The weapon was the symbol of a free man, who therefore armed himself when he appeared in court, the disarmament was therefore tantamount to dishonor, as the word 'cowardly', according to Grimm (Rechtsaltertümer), meant 'destined to die'. Therefore, loss of autonomy caused the loss of defensibility and to the same extent as that decreases, also at the same time decreases the honor and the feelings it carries. The donkey ride, face to the back, its tail instead of the bridle in her hand, was an honor penalty for women who then usually rode completely naked through the streets and had to endure the scorn of the public. The origin of this ride of disgrace is to be found in the annual procession of the Gods themselves, as today the ride of the Lady Godiwa (God = good; diwa = Goddess) demonstrates. The Gods were therefore intended as spirits within the garment of spirit, without body, and therefore the actress of the Goddess rode with an unclothed body, without drapery, to symbolize the spirit of the being. The count was called Mercia (mer = more; tia za = testify) and points by his name to the strengthener of blessings; so it was the procession of the giving and gifting Gods. That the one peeping curiously through the curtains became blind, just proves that the procession was made by the Goddess herself. The sight of the deity is not for mortals and only indulged by the dying. The man became more than blind, he died. This is the often testified mythical rule (See Tacitus, Germania, cap. 40). But her ride was an honorary ride whereas, the ride on the donkey, face to the tail, was an utter disgrace. Ride (Rita) is the law, the right-doing of, and wrongdoing turned it into the opposite and so the convict had to sit wrong, backward on the despised animal and instead of riding with the reins in hand the convict had the tail and had to ride in such a way through town. Albeit in Coventry it seemed that a

volunteer could take on the disgraceful ride - as deputy atonement - (in the opinion of the saga). Nevertheless, the fact that the Lady Godiwa rides a white horse and as usual in the saddle shows that it was no disgraceful ride, but one in all honor. As everywhere, the mythical sense has been intentionally kaled to maintain the old customs against the fanatics in the church.

There could be mentioned a large number of similar honor punishments, but they are mostly from the days of post-Armanic Courts, in which, as has been repeatedly mentioned, the Kala was already confused or were old Lynch-customs that had nothing to do with judicial findings, although they can still be explained very well using Kala, because the meaning in each and all had become second nature to the Germans as it is to him still today, because unconsciously he would use the Kala, such as in the strange word games, which he still calls by its old name - 'Kalauer'.

As revealed by many of the presented examples, the Armanist court valued the personal freedom of the individual as untouchable and considered the deprivation of liberty for punishment as being so monstrous that they did not impose custodial sentences in our contemporary sense of judgment. Tacitus speaks in his *Germania*, Chapter 7, that "the commander could not judge about life and death, could not imprison, nor even punish by beating because this right only the priest (Armanen) had on the behalf of the deity", but it is only meant by what we now call 'custody'. This is clearly shown in the Saxon Spiegel (III, Article 42) where it says: "And wherefore we know by the Word of God, that man is God's image and the likeness of God and such is a free being thus, one who owns someone else does so against God. To say with a righteous truth, coercion and prison were created by an unjust force and is their origin. It has been an unjust habit drawn over the ages which is now considered as lawful".

By the union with the Roman (non) law the Armanist law had been shaken, but still more so by the fact that - as has been repeatedly shown - the judiciary was abused as a source of income, not only in the criminal but - which was even more harmful - even in civil proceedings.

About ownership the forty-fourth articles of the third book of the Saxon-spiegel gives us some hints which allow us to continue to build upon. It reads: "And because our (the Saxons) forefathers came to the

land of the Döringer (Thuringian) after having been in Alexander's (the Great) army who had conquered with their help Asia and which, since Alexander died were not allowed to stay in the country for the hate against them, they sailed from there with three hundred Kylan, which were reduced to four and fifty. And eighteen of them came to Prussia and occupied the country, twelf took to Rugen and four and twenty came here to this country. And since they were not too many they could not till the field and because they could not beat and drive away the Döringian men, they let the farmers sit undefeated and confirmed their fields to such rights, as the Lassen had before. And from there the Lassen came and from the Lassen who forfeited their rights came the Tagwerken, who work for their wages”.

In the glosses it is further discussed that they settled in the land of ‘Sassen’, as in Saxony (Terra antiquorum Saxonum, west of the Weser, on the Geest or the forest and Heath-land to the Hunte in the north, south to the Angrivarenwall) where they became sedentary with the consent of the King Buoch (Bog) of Bojochaim, whose empire stretched from Jutland to Bohemia and even included Rügen and was called ‘Troyenrike’ (Trojer Empire, Doringen, Thuringia). (This is the realm of Troy castles, of which Carus Sterne brought so meritorious insights.) The Doringe were made to Lassen (Laten), an expression for ‘people’ of lower, mixed folk, still in use today which is something like the Romans and the ‘Ladini’. These Ladini consisted of all sorts of mixed people (prisoners of war of all countries), which gradually by its mass became master over the first three privileged castes of the Romans, both politically and linguistically. This was the precise racial chaos, the breeding ground of the Roman Empire’s hierarchical post-Caesarian time, which extended its pernicious influence on Germania. From such serf-people (Lassen, Laten) emerged our proletariat, but it also should not be overlooked that in the course of the Middle Ages a very large part of originally free Germans were pushed down to serfs by the large landowners of both nobility and church and were cheated out of their freedom.

The Ist-fo-ones of the Saxons - like all Ario-Germans – since Ur-days had a Rita-wise practice in the acquisition of land, if the land was already inhabited and there were no more new territories, the defeated residents lost a third of the cultivated land, they ‘let them sit undefeated’

on the remaining two thirds. An interesting example is the conquest of the Goths under King Theodoric the Great (Dietrich von Bern) in 489 in Italy. Procop who was not a friend and eulogist of the Goths reported that the Goths were content with not only a third of the Roman lands, but that they also took nothing else but what Odoacer (476) already took from them earlier, so there was no new offense to the property. There was no pillage, arson, etc. Cassiodorus (var I, 28) let the King Theodoric himself say as follows: "When a German unlawfully takes Roman land, of which a gracious God remitted the power of the sources where we first recorded the Italic Reich, without the permission of a lawful authority, he has to return it to the former owner without delay. But if he did this before the mentioned time, we command, that the three year rule, which is against this matter, shall be observed and that then the expulsion of the intruder shall rest". It follows that the division of landlots among the Goths was completely controlled, that the Goths received written instructions on their assigned incurred land-lots and that the whole process took place in a - and therefore an old Rita-wise habit - well-disciplined regulated order. That this went on in such a grandscale - Rita-wise - order, as well as fifteen years earlier under King Odoacer, proves the existence of an old right of tradition, as an old accustomed schooling, which we some centuries later - miss so painfully - under our Christian era. Noteworthy, however, is the fact that, during their sixty-year rule in Italy the Goths stayed apart with themselves and did not mix with the Romans. This too is Rita, they formed - as in India, Chaldea, Babylon, Egypt, in short, as usual everywhere - a caste, the warrior caste, from which later the Italian aristocracy developed, despite that they lost their dominion, they won again in another form, even if under the loss of their nationality and language! The Goths bear the arms, they followed the call to battle, while the cowardly Romans lived under the protection of their customary laws which the Goth left them - while the Goths guarded their own law - as usual in further indulgence, each of the two peoples spoke its own language and used its own customs, without ever feeling the need to merge into a unified nation. Despite this separation the Romans recognized the good soul-properties of their new masters and the bishops with ardent, enthusiastic words charged the Romans to follow the chaste, impeccable lifestyle of their conquerors as an appropriate example. Even as their enemies, with their vanity heavily wounded, the Romans tell of

individual traits, which give evidence of the admirable spirit of the Goths and evoke our admiration. Such was the example by the then kings of Italy, as was Totilas, during the bloody battle with the Greeks at Naples, whose inhabitants had kept in part with the enemies of the Goths. The so-called laws of war even in contemporary military - and it actually did so very often - serve as an excuse for the victors, when they burned the conquered city and plundered, murdered and raped the inhabitants. Totilas, the Goth, not only did not recognize this so-called law of war, but on the contrary, he left the famished Neapolitans initially first little and then allocated more and more food, so they do not put their lives at risk by too much greed and too rapid satisfaction of the hot hunger (Procop, Gothic War, Edition: Muratori, T. III, chap 8). How the praise trumpets would blare in all winds if such had been done by a Roman army or if they had likewise to report! And during all this bloody war under King Totila, in which the Goths fought both for their domination in Italy and their religion, as for their nation, not a single one of them committed an atrocity, although it was a passionate struggle for survival and was not directed at them in a chivalrous manner.

As for taking possession of the ground, whether as a country for a whole people, as a Gau for a Hunschaft, or as a community, it was taken from the Sun (Ar) as a fief for the people, the Hunschaft or the community and then measured by lots and evenly distributed among the participants of the group. There was always, whether land, Gau, community, one lot more than there were participants and this lot was called 'Hail-lot', to build the Halgadam whether it be the state or of the Gau- or community-halgadam. In Iglau, for example, the main church of St. James is on the 'Heulos', a name which - like the style of writing clearly shows - is not understood today, but still clearly enough indicates the Armanist Halgadam, the Hail-lot, as well as the place-name 'Kottles' indicated in Lower Austria on the Hail-lot as Gods-lot. The country name 'Andalusia' carries the old name 'Vandales-lot', for it was the country that had been taken possession of by the Vandals in Spain. Places and names with the suffixes 'los', 'lus', 'les', 'leis', such as Sieghartles, Matzles, Getzles, Schlagles and many others, clearly indicate those lots that have fallen to a Sieghart, a Matz (Mates, Matthias) a Götz (Gottfried) etc. The 'Schlag-lot,' which has been preserved in 'Schlagles' may be difficult to relate well to Waldschlag (as Forest schlag), but is

propably a botched personal name.

And here we meet again the threefold division (like everywhere) that in a sense, country, Gau and community correspond to the terms nation, tribe and clan/Sippe and we see this tripartite division in the taking of each country (Odoaker, Theodoric, etc.) and again in the management of the newly reclaimed land, namely, that the provinces were governed by dukes (duces), the Gaus by Counts (comes), but also the cities and towns had Counts of lower rank (a sort of second class), who were put in charge and immediately took their place when the sword was inserted into the sheath. It irrefutably reveals that the military of the Ist-fo-ones groups had been already formed before they ever left their home nation and begun the wandering with an already totally finished state organization and properly, Rita-wise settled in their new homeland. This Rita-wise orderliness of the Ist-fo-ones wanderings, which stopped every disturbance, every individual arrogance and prevented any insubordination shows those land seizures to be so admirable and explains the almost certain success of any such campaign.

But if the newly acquired land was taken from the Sun (Ar or Al) as a fief by the leaders of the Ist-fo-ones group, proves that they did not claim it as personal property or considered it so. Therefore, no other real estate could be personal property, when the king himself did not recognize it as such but considered himself a vassal and trustee of the Sun God (Ar or Al) and in whose name he gave the lots as fief. Just as the king saw himself only as a fief-holder of the sun, he fiefed his companions, each according to their rank and the land-lots that were due, for themselves and their descendants. The children had the use-right as members of the clan/Sippe on the fief estate and had work duties under the management of the family head, the Mund-Walt or guardian of the clan/Sippe, until his death, in which case his oldest son came into the rights and obligations. One who appropriated a land, without intermediaries, as in for themselves from the Sun as the 'Ur-land' or 'Alod' (Allod) (al = Sunfire, od = estate, good) owed feudal obligations to the Sun and was otherwise completely independent, but also for such a person a land was no personal property. It follows that he does not sell it, nor could he put a debt burden upon it, because it was not his own, but only fief. Likewise, a fief could not be shared, such an estate was a hufe or hube (ahd: huobe, Anglo-Saxon. Hyde, lat. mansus daen, bool, etc.)

and according to an ancient calculation enough to support a family. It was calculated as farmland by how much one team could till with a plow and could include twenty, thirty or forty acres, depending on local customs. Only in later times could the Huben be divided and therefore the 'Halbhubner' (Halbhuber) derived from the older 'Hubner', which only later have been called 'Vollhubner'. Such a Hube was later named 'Mannslehen', while a hundred or even more or less were considered a 'Ritterlehen'. The former were peasants, the latter Knight's estates with which the Hunschaft was already connected, while the 'Hubner' or 'Mann-Lehner' were considered as serfs. But as the 'Hunschaft' was connected with the Knight's fiefs and from this arises the fact that the protrusion of Hunschaft, the Knight, was before the 'Hune'. In the time of the Armanist, the Judge (Femane), when the Hubner were still free, neither Kings nor Count was set, nor was he Lord by heritage, but only recognized by the free choice of the Hunschaft as their Judge, who was an equal among equals. Therefore, the Hunschaft was not given to him but only one Hube that he had to cultivate himself. And just as it was with the Earldom, the Count was an equal among equals, and so it went up to the King himself, for all Germans were free, equal and only mental and physical prowess gave greater rights, which also meant bigger obligations to hold the balance.

As the land or estate was not owned property, neither owned personally nor by the clan/Sippe, so the law of inheritance, the 'Erbrecht' must have been formed accordingly. This also corresponds to the property, 'Besitzrecht' and evolved from the marriage, 'Eherecht'. Even the word 'Ehe' testifies by its word-meaning for the high consecration of this facility, which has been rightly called 'Rauwurz' or root-word of the Germanic. 'Eh' almost always means law but rather as the law is 'Eh'. Ehafft court or Ehlich Thing (Aleman. land law, cap 75, "As the judge shall bid ehlich Thing") had their special rights and laws which were called 'Ehding', 'Echtding'. The word 'Ehafft' is composed of the original word 'E' or 'Eh' = law and 'haft' = clinging, coercion and actually means 'law coercion'. It described the collection of civil laws for Sennt- and Hunschaften which was set for themselves; today one would call this 'community or land ordinances'.

The Clan's ownership over the heritage estate had to really evolve over time to prevent all disputes of succession which was not done

haphazardly but strictly regulated by law and unalterable. In the Saxon Spiegel, Book I, in the third article about the clan structure and their inheritance it is precisely recorded to the seventh order, where the clan/Sippe ends ('now recognize where the Clan/Sippe starts and where it ends'). Even the marriage in itself was originally conceived only as a civil contract, as the very word E, Eh, ae, ewa, implies 'law'. The dowry or the bride purchase was called a marriage 'gift' from giving, as the dowry still today is called a 'Mitgift' (with giving), as the gift itself was the bride, which the groom bought from her father, brother or other guardian. Gefa = to give, means as much as married; Gefn, the giver, is a kenning of Freya and Gefion is the fourth Asa after Gylfaginning 35, a virgin and to her belonged all who die unmarried, she is the Bride Goddess of the Edda. The pre-Christian customs of marriages is still reflected in Middle High German poetry. In the Nibelungen-song after the engagement the nuptials are done without priests and church; in Parzival the first is the nuptial and after that the church wedding. In Wigalois the Mass is sung only on the morning after the wedding night. In Lohengrin, the Emperor himself spoke together with the bride and groom, in the evening were the nuptials and the bridal mass only the next morning. The church wedding was introduced by the church, because previously any contract, any legal action was sanctified as a result of the unified triad of religion-science-law and therefore there was no special consecration required for marriage from the point of view of the Wihnei. Strict marriage laws denied mis-marriages between free and unfree, in the interest of purity of the breed, because the unfree were descendants of prisoners of war of any possible nation and tribe, this stood as the way for a purification of race (GLB No. 1, Ka-rune). A relaxation by the Rita came to be tolerated later as a way for a connection between noble men with non-noble women, in which, however, there was no solemn betrothal and in which was therefore no bride purchase received, no morning-gift and no dowry and therefore was not a true, full marriage, their children were considered a legal relation but were not entitled to inherit. The Longobards later granted the morning-gift for the women even in these mixed marriages, from which the word 'merganatica' derives that underlies the term 'morganatic marriage'. These women of these penury-marriages or 'morganatic' marriages were called 'Kebesen' or 'Kebswieber' and in Latin called concubines ejus ('concubina ejus



nomine Gepa' = marital concubine named Gepa; Saal-book of the monastery Formbach, 1181). But later because the church disapproved of these penury-marriages, they were rare and grew to that of what is now referred to as 'wilde Ehe' or 'concubinage'. Only in the high aristocracy - which maintains so many customs of the Armanes to this day, albeit misunderstood, the 'merganatica' is still known as a morganatic marriage and is still in use by the wedding ceremony on the left hand.

The marriage was consummated when before witnesses both parties together entered a bed and the cover was spread over them. The next morning was the transfer of the morning-gift or the bride was returned when the man realized that she had lost her flower earlier. This custom is explained by the purpose of marriage (law), to achieve a 'real' - lawful - heir. Therefore, female infertility was not only a reason for divorce but divorce duty. When the man was not capable, he had the right to choose a deputy. Because the woman went from the tutelage of her father, brother or uncle by marriage over into that of the man, so the man had the right to use the woman's capital assets brought to his responsibilities, although it remained her property. Only at the divorce or at the heritage distribution did the rights to her assets awaken. As her 'Mundwalt' (guardian) the man had the right of castigation. The city of Jüterbog rights II.82 says "when the man beats the woman with a stick/rod, he does not break the peace". And it is said in the Nibelungenlied about Siegfried: "And he blued mightily her (Krimhildens) beautiful body", as she had told the secret of winning Brunnhilde by stealth. The man was initially allowed to drive out an adulterous woman unclothed but later with shirt and jacket. The guardianship over the widow fell on her mature son or other heirs of the man, but she had the right to complain at the Thing in case of poor management of her assets, which then took over the guardianship if her complaint was justified. She could overcome the disadvantages of marital community goods with over-indebtedness of the husband by the so called 'Gürtelrecken' at the funeral of her husband; she threw her belt on the grave, or handed it to judges and witnesses or laid the keys on the dead's stretcher which were given to her as the morning-gift (Fischer Succession II). The keys were the symbol for the housewife and were therefore removed from her at the divorce. If the woman or the widow was 'Stuhlrückte', as in she left the house voluntarily or was forced out,

she lost the community goods with the children of this marriage, of which the custom and the later saying derives: ('to put (someone's) chair in front of the door') to chase out of the house and the community goods.

The legal rights of the father began with the birth of the child. Whether the newborn remained alive or not was decided by the father. Should it stay alive, he ordered for the child to be raised, which had been laid upon the ground before his feet. The woman or mid-wife, who had put the child in front of his feet and then picked it up was called 'Hebamme' (iordgumma, jordemoder = Earth Mother; hevan-amma = heaving mother) and was in ancient times a 'Heilsratin', a physican and so to speak the agent of the God-mother Frouwa, she was Armanin. Therefore, still today, her title in French is 'sages femme' (white woman). If the father of the child did not order it to be lifted then it was suspended. The cast-out child was not given anything to eat, because a drop of milk or honey or the first bath secured him his life. Even in Christian times only non-baptized children could be cast out, so they put salt next to the baby, which said that it had not yet received the baptism. Later the babies were brought to a certain church door, and whoever took it up had full custody and rule of them, which had been forfeited by parents by the cast-out. The cast out children were mostly deformed, crippled children, who were not viable or those which the father did not recognize born in a 'marriage' (genuine, legally), so did not want to recognize it as a 'true' child. In the latter case, it meant for the mother the weighty charges of marital infidelity and the mother could require an ordeal. The child was placed in the shield of the father and put to the water. When the shield floated like a boat, the child was true, but if the shield sank, it was phony. This water test played a long role in the witch trials. There was the swimming proof for elfish being, ie the evidence for a witch, whereas the drowning was proof for a human being. That the proof of guilt and innocence is expressed differently here, is only seemingly so, because the test was to identify the true child and in both cases was affirmed by swimming and denied by drowning.

Mantelkinder were adopted children, which the father wrapped in his coat as a sign that he took it under his protection; also non-true children because he took them under his protection and let them grow out of this. The shoe was the symbol of femininity and the symbolic action meant that he wanted to keep the children as if they were born from his

wife, and therefore they were called 'non-true' because they did not come up truly from the marriage. The coat or non-true child inherited his mantle or non-true father, but it was topped by all true children - even the later born - in the succession, as these were subsequently added to the first-born son; the female followed the male heirs in the ranks. Illegitimate children (not to be confused with the non-true) are only entitled to inherit from the mother. They were called Bankert (born on the bench and not in the bed), Bastard (low born), Winkelkind (concubinage was called nook marriage), Love Child (child of love, not of marriage), parson child, nuns child, Hübschkind (the prostitutes were called pretties), Hurenbalg, etc. Later, these illegitimate children were entitled to inherit, as such, they were called 'halbbürtig' or half born, but were inferior to the 'vollbürtigen', full born and inherited only half as much as the vollbürtigen.

An arbitrary breaking of the inheritance succession issue was not possible and no one could or could pledge his heritage after his own death to the detriment of the heirs, or as we say today, make known his will in a last will. This was a later introduction by the church to donate the 'Seelengeräte', which brought untold millions to the church and brings so today and against this injustice Eyke of Repgau fought the strongest against it in his Saxon-Spiegel and said with a certain pride in the preface of that law book:

“Ih ste zu rame sam ein wilt,

Daz diu Hunde bellen an,

Swen miner lere nu bevilt,

Der spreche an mich ouch swaz er kan”.

“I stand to Rome like in a game,

Keeping the dog's bark at bay,

Who now teaches against my instructions,

But nevertheless what can he say.”

Was there no legal Heir existing to claim the heritage then the state inherited it, as well the state inherited that of the deceased foreigners/strangers in the land and later, when the before mentioned law principle of 'bloody hand takes no heritage' had been suppressed, then also the executed criminals. Later, in the time of the complete decay of German (Armanen) law the arbitrary and haphazard confiscation of real estate without any consideration for inheritance rights of the clan, was a popular source of enrichment for the state and its minions.

Under 'setzen auf das Altenteil' the German law understood and understands today the rural customary law, which preserves many precious memories and the old rights when the father hands the heritage to his children already in his lifetime, as he relinquishes his fortune to the eldest son and retires into a corner by the stove, a discharge, a room in the 'Austragstüberl' or in the 'Ausgedinghäuserl' or cottage. However, the latter is mostly a small, little house-addition to the farmhouse in which the 'Out-going' hope to spend their old age in peace.

Property is distinguished between lying (fixed) or moving (movable) goods, as well as between community property (land, Gau, Hunschaft, tithes or Senntschaft) and private property. The former is also called mark, precincts, city or castle peace. The Mark was defined by mountains, forests, individual trees, stones, rivers, etc. Therefore, the forester was formerly called MarkSchöffe, wood-Graf, etc. and strangers were referred to as 'outmarker'. The Mark was sacred and inviolable. The displacing of Mark stones, the Ausackern of the landmarks was considered a sacrilege that was not atoneable and which followed the now-deceased stone-displacer beyond the grave and did not let him rest until the offset Malstone was put back in its proper place. Only then his soul was free to strive for its further development.

The laying of border marks was a ceremonial act, especially if it was done for whole communities, Marks or even Gaus. All those with Thing rights and duty were present along with their sons and families. They were also annually celebrated at the Mihila-ding, and the boys - as the future Thing associated farmers - received at any boundary mark a slap or their ears were pulled, so they remembered exactly the place and honored it and then they showed them to their boys and at those same marks did the same with them. Even today they say in unconscious remembering of the ancient custom at the administration of a sweeping

slap or a well-meaning head nudge, you gave him a 'Denkzettel'. The taking of possession of the heritage required no previous solemn celebration because it belonged to the clan/Sippe anyway; the heritage received only another Mundwalt or guardian, the ownership did not really change as the owner and the clan/Sippe were one and the same. But when the estate whether Allod or fief, fell through the extinction of the clan to the Mark, the Gau or the country, then the new owner or clan in the person of their Mundwalt or Lord (Lord not in the later distorted sense) was 'eingefestet', installed, with a very solemn celebration. The farm was ceremoniously taken over by cutting a lawn and then accepting a piece of land in which a branch was plugged. Many such customs are referenced in old law customs, sayings and sagas which will be dealt with in a later number of the GLB, because in this treatise there is no space for it.

Under the 'fahrende Habe' or moving belongings, 'Fahrnisse' or 'bewegliches Eigen', movable property, was understood cattle, devices, weapons, clothes and so on. And as the wealth was mostly in cattle this was the 'Geltende', the 'Geld', as already mentioned. Further distinction was made between 'Heergewate of the man' and 'Gerade' or devices, the home appliances and the jewelry of women. The 'Heergewate' belonged to the eldest non-married son as heir, because the married had already received it. The Frauenrade (ware, jewelery) was what the woman had in the chest or coffer, but there were two different ones. That which was inherited by the widow from her husband and the other, which after the mother's death was inherited by the daughter (Jungferngerade, Nistalgerade, Mumengerade).

Since all important cases were heard at the Things and were considered as acts of worship, therefore all made contracts closed at these Things were accompanied by some meaningful symbolic consecration acts, including those which concerned the acquisition or transfer of goods. Since land - as I said - was not for sale and morgageable (why, will be told in the third section), the renunciation of land was simultaneously also the renunciation of the membership (jurisdiction) to the community and on the other hand, the acquisition of an estate in a Mark simultaneously meant a membership in them.

At the time of the so-called Völkerwanderung or great migration, the otherwise sedentary Ing-fo-onen fell in an emigration fever; exactly

as in the mid-forties of the last century at the gold rush to California. The news which came back home that this or that Ist-fo-one in Italy or Byzantium made his luck, reveled in untold riches were messages which were saga-wise exaggerated into the fabulous, many felt the urge to leave their soil to hunt the luck in foreign lands. It is understandable that they asked for compensations of the acreage and the buildings that they left now, the land of their ancestors and themselves. They secured their property or repurchased right of land left by them usually for a hundred years, but this marks the start of the preparation for the sale of land, which was implemented fully with the Roman law, after the Frank's King Karl introduced and incorporated the free vacant land - the Mark Forests - as unclaimed property into the 'fiscus regius'. Through this 'fiscus regius' the up to then accepted view that the sacred Mother Earth only gave the usufruct for the carers, was overturned and the concept of 'König's eigen' or the King's own, which was still very far from the concepts of the state, became law and lead to more. The 'König's eigen' personal area was personal property of the King and as the concept of property for land was introduced, very soon there was also other personal property. The Allode was first conceived in this sense and soon followed by the full and half-hubner and who built only on the smallest part of the world, soon spoke of their own land. Whereas, earlier the land was not mortgage-able, now it became mortgage-able as the land had become subject to purchase and sale and thus the greedy claws of usury reached out after it, whose terrible devastations we are finally able to recognize today and hopefully learn to halt more of the same for the distant future.

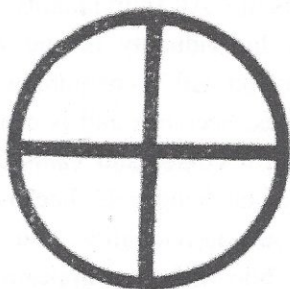
The moveable property, which was always regarded as personal property, was salable and could be used as security for loans. The old German law against the debtor was very strict, because it was based on truth and promises made were strictly kept and also observed punctually. The debtor who was unable to keep his promises - not just the monetary - fell from the Thing verdict into the power of the creditor as a dead object and as a pawn for the debt. But he could also substitute as a pawn - moving belongings, livestock, etc. - or hostage guarantees by 'Geisel', which the Geisel (ahd gi - sal = give salvation, ie: the healing or peace giver) was now physically liable for the debtor. History knows many examples of such securities for pledges at peace treaties, etc. And another indirectly given proof that the old law understood debt not only

as a monetary claim but in the broadest sense as the fulfillment of any commitment.

More comprehensive than the old German law was the Armanist Rita and its Wihinei, in which the term 'debt' was held in high regards and called the third Norn: 'Skuld' (debt). If the first Norn "Urda", the ancient knowledge, is namely the knowledge of what was there since Ur-time, the 'created', and the second Norn 'Werdandi' recognizes the steady development, the becoming, so naturally the third Norn, the 'Schuld' is the recognition of the 'change', the recognition of the 'passing to new creation' what we also call in other words dying, namely the urge to go through death to new awakened life, to rebirth. In the first sections of this book, we have the emergence, we showed the origin of the Rita, the second sections of this treatise is about the becoming of what we are accustomed to call the court-system, during the third sections it will be demonstrated, by which veiled paths we are led through to the next court system - which all Germanic peoples do long for, and to which we are appointed as Ario-Germans, after Joseph Louis Reimer, to form a 'pan-Germanic Germany' - to rise anew in a Rita-wise sense and to form the coming new era of Ario-Germanen Armanism to their expanded needs.

After the springtime, the season of the 'emergence', the summer, the season of 'becoming' follows and then the fall, when the promises of its predecessors, whose 'Schuld', are redeemed through the harvest, and by dying the seed for a new emergence, becoming and changing in the seeming death are preserved in hibernation, while behind all this constant change and transformation the unchangeable life directs, as well as follows the emergence of a Rita consciousness, the becoming of the legal terms and their courts, until the justice in 'Schuld' is stunted in the sleep of death and the dawn of a new Spring helps the Ario-Germans to a revitalized justice, to a new life. But this life is the Rita, because the world becomes, only the Rita, the nature-ur-law is.

Schuld.



“For it comes to the circle of councilors  
The strong one from above, to the end dispute;  
Rule he orders and rights he fixes  
Laws he ordains, that last in eternity.”

- Edda, Voluspa, 63

The Rita is, and the world becomes! The Rita is, the Rita is alive and because the Rita lives thus the Rita is life itself, but life is God. The world is, but once began, the world becomes and changes constantly in its form. The creation, the becoming and changing of the world takes place and unalterable after the written letters of the flaming star, it is the nature-ur-law, the Rita, God himself as the ruling will.

The Rita is, mankind becomes! The Rita is, the Rita is alive and because the Rita is alive so the Rita is life itself, but life is God! Mankind is, but once began, mankind becomes and changes constantly in its form. The arising, becoming and passing away of your Individuality takes place after Ur-eternal immutable order and this immutable order is manifesting in your mind as the immutable sensation of the irrepressible nature-ur-law, the Rita of God himself, ruling within you as invincible will.

As an Individuality you are a world onto yourself, but integrated



into the All-Individuality as a single Individuality and one with it and therefore the All-Individuality itself, which is the total mankind. As this all-Individuality (man) you are again inextricably linked to the 'All-Individuality', the universe itself, which you can grasp with a single thought within yourself as the 'All-Individuality' (All-unity). You are and you become! Your Individuality is one with God and therefore eternal and immutable in God with no beginning and no end. The form of your Individuality emerges, becomes and is changing, it changes to the form of the phenomenon, it comes and vanishes, it becomes, but you, your individuality remains unchangeable, because - you are! In and with your spirit, which is your Individuality, you are one with God, the universe and mankind, while with your appearance, your body, you are part of the world of mankind. Your Individuality is one with God, therefore you cannot get lost nor can what you feel, think, speak or do be lost, because without you, even without the smallest atom, the universe no longer would be the 'all', it would stop to exist as an 'All-One-ness' (Alleinigkeit).

The Rita is, the world becomes. The twosided-twounited Duality comes out first. The mind is, matter becomes; because matter is the compacted spirit, coming into appearance and therefore also spirit itself and eternal, only in the form of serviceable. The particular physical manifestation of your Individuality - as a man - is a part of humanity and this again is a part of the universe and as you are incorporated as individuality in this humanity and into an ascending order of the universe, but you are simultaneously still a world within yourself, which is composed of numerous smaller individualities, each again a world or individuality into itself, who are also incorporated into humanity and incorporated into that world which you are yourself and so on.

The whole range of this endless chain of individualities or worlds which are encapsulated into one another, is not perceptible to our senses, it runs endlessly in both directions in the infinitely smallest as in the infinitely largest after the Ur-eternal nature-ur-laws. And so, just as the individual ties into the rings of his clan, his people, his country, the total of mankind, you also demand as the ruler of your world, of your body, in which you are worshiped as their God that each atom and element proves itself and follows the prescribed established regular services for the benefit of the world that is 'I', and this is for your own good that every

single atom fulfill its duty to your benefit. But wherever you may look in nature the pursuit of perfection reveals itself clearly, everywhere is the will to higher development, and so in this direction must be found the so highly anticipated luck, pursued by you and all of mankind. Put simply, the luck is achieved perfection, because what you want as a spiritual selfhood, beyond the physical self, is in all essence - unity with God. Your physical individuality only feels the 'unconscious desire', in the zone of time and space, what is 'your duty to luck'. But as duties require rights, you have the right to happiness which is achieved by obeying what luck urges.

Rights require duties! If you want to reap you have to sow first! Do you want to live, so you build a house before! Look, Mother Earth offers you space and lets the fruit come out of the seed which you entrusted to her and in turn gives you also enough room to build your house. As long as you sow the seeds, as long as you care for the germinating plants and patiently await their growth in constant vigilance to ward off pests, so long the good Mother Earth will supply food for the winter and with so much over it that you in the next few years again have sufficient seeding. As long as you keep your house in a good state and mend the broken, as long as you keep guarded from those who want to live in it without having built it and devour your harvests which they have not sown, be vigilant and you will live in peace in it and be happy in it. But if you - for whatever a cause - no longer want or can sow, the otherwise good Mother Earth will deny you the harvest, it is for you now a desert, your house that you do not mend will expire and will offer no shelter and hunger and cold temperatures will expel you from your soil. Of your soil? - Is it really yours then take it with you! - The house, however big it is, you can dismantle it and take it with you wherever you want, build it up again, because it's yours, created by you; the fruits of the soil that you built and which gave you the fruit as harvest, they are yours, yours created from your own and the devices that you made of stone, wood, metal, etc, they are yours, created by you, but the land which the Guardian, the Sun God 'Ar', of the benevolent Mother Earth lent to you is not your own, because you, earth pilgrim, are on it - the eternal - only a guest, because remember: Never can the eternal be the property of the temporal! Even the clan, for which you administer the estate and in which you are born again, because you will be your own offspring, as

you were your own ancestor, even this clan is only for a limited duration compared to the long life of mother Earth. What is your own, you can take with you, what is not your own you can also take with you, but what cannot be yours is the strongest force immobile, immovable!

Do you know what this means?

You think that would be contradiction? - You know that if you protect your harvest, your house from harm and parasites, from those that do not sow, do not build, but want to harvest and want to dwell, where they did not sow, then it still would be all your own, and all that which you could vigorously carry away? So also what others sowed and built? Where are the contradictions to find but in your false view? Listen!

The Rita is the law, the nature-ur-law, but it is not a command, it knows no 'Thou shalt', no 'You have to'. The Rita declares you Free, you may make laws for yourself, but never forget that you're still under the spell of the eternal nature-ur-law and those forces that guard and fulfill the law, which will raise and support you, when you go with them, and crush you if you fight them.

You are free, your free will may decide whether you sow and reap, if you want to build and live, or whether you prefer to reap what others sow, only to live where others have built. In this choice, you are free, whether you are a single individuality or belong to a group individuality, a nation. But the nature-ur-law, the steering omnipotence, then put you where they need you. Want to sow and build, and live to be able to reap, they give you the land, but if you will only reap and dwell, then it directs you into the desert as nomads. And if a nomad people nests among the sedentary people and they will tolerate this - in demented way - implantation, the nomad converts the fertile land (Paradise) into a desert, the deity drives out the people and in the future only wolf and jackal dwell in the ruins. And the deity let such happen, because it was the people's free will, it never said: You have to! You should! It gave man the free will and put the decision in his reason. It also does not punish any more than it rewards, it only turns the seed into the crop. Look over the other side of the Ural and count the ruined towns in the deserts that were once flourishing landscapes, so long as the plow and the scythe drove over the earth and only the nomad turned it into desert,

uninhabitable for the sowers and builders. And only the nomad moves with his caravan through sunburn and simoom over the country over the desecrated Mother Earth, like a curse-laden fugitive. But woe unto the land which the nomad - like the grasshopper - invades - he turns it into the desert!

You know, though, that you have to guard your germinating seed to protect them from parasites. Think not that these are just grubs, worms or mice, no, there are also those who want to reap without having sown, which want to live without having built, those are precisely the nomads. They do not tell you, however, that they are nomads, they dress up in the garb of your own way to deceive you, but they are looking to take from you what you have created. Therefore expel the nomads from you, do not grant him living space in your land, do not take him as a community member and trust him never with the Armanen honor as a judge, lawyer, teacher or military leaders, because he is what he was and is, a nomad as such a parasite and enemy, because you're separated from him by the nature-ur-law for all time, because even in your robe he remains a Nomad, your hostile guest and turns the country built-up by you into a desert and turns yourself into the unsteady, land moving vagabond. Many are the enemies of this type and therefore you seek help against them and connect yourself with your own kind of common defense against those that want to stay there and reap without having sown and built. Looking for help and promise to provide assistance, you give and take exactly as you sowed to reap, build to live by: You are about taking duties to enjoy rights, because the right is the harvest, because the seed is the duty. You are now imagining the same with your community, and several, many communities soon form one district, many a people and their several districts finally form the state. These are the rings, in which you enclose yourself. You and your kind, so come together to help protect each other, 'One for All, All for One', you are all free at your will, your actions, you are just 'Individualities'. Soon it is clear to everyone that certain words and actions do not match the wishes of others and the individual learns very soon to direct his will and action so that it is not in contradiction with the willing and doing of others because he felt it himself when the action of others disturbed his comfort, disquieted his advantage. They learned to take care of each other and to be subordinate to the general interest and only now was the difference between good and evil in the

interests of society against the concepts of good and evil of the Rita.

Good in the sense of Rita is all that is conducive to the natural development and evil is that which inhibits or stops this altogether. But since good and evil are forces of nature just like day and night, warmth and coldness, etc. and simply means polar tensions whose apolar compensation is the development itself, so there will be no unilateral elimination of evil, for then the opposite pole, the 'good', would be eliminated as well and thus also stops the development, the life. It is different with the good and evil in the sense of society. Good is, which promotes the common interests and evil, that which runs counter to this. But since it is impossible, to tune the desires, will, actions and omissions of all into one and the same, since the people are neither mentally nor physically equal and each one is his or her own Individuality, which means his own sphere of interest and since the loss of consciousness of the inner world it is no longer possible and it will never be possible to rewrite the interests of the community, of the people, by the laws of the State, so that the interests of the individual will not be offended, by which they are then the malcontents and rebel against the protection of this community, the people, the State, in order to exercise their individual interests. These malcontents now had to be forced by violence to subordinate their individual interests to the universal interest through which the courts emerged. Initially, they gave only the direction on a consultative basis, but soon council was replaced with compulsion and the concepts of 'good' and 'evil' in the sense of criminal procedure were developed, but ever so the darkening of Rita developed, because not everyone acts or is evil, to which the criminal law referred to as evil and not everyone is good because the criminal law has not yet described him as evil or even because he has publicly received awards and medals. However, because the interests of the overall individuality of the people, is what we call today parliamentarism, an absurdity, namely on the basis of universal suffrage, because even Schiller says: "What is the majority? The majority is the nonsense, mind has always been with a few only". But also the 'absolutism' is an absurdity and 'oligarchy' no less, because even in these forms special interests come to dominate at the expense of the whole. Thus, so long as the externality prevails in 'You Shall You Must', as long as this 'Thou shalt/You have to' is connected with fear of death and as long as force commands, the Rita is dead and the peoples go

to their doom (forsaken Gods).

Only when the inward consciousness is reawakened in the popular consciousness that every single one is an eternal Individuality which in constant rebirth only changes the appearance, that every Individuality is as non-created as immortal, that each Individuality was his own ancestor and is his own descendant, only then - and only then! - the Rita is on the rise again and creates a new form of government, which will lead people to happiness by directing the desire to live with love (not rules!). That the people are not on the same height, neither physically nor in spirit - if the inwardness, the real reason has taken over leadership, the rule of materialism will be overcome - then the leaders, the higher developed, will hear the desires of the individual and if they promote the development, it will be taken in full account. Again, there will arise people things - no parliaments - there will be again people kings - no divine nobility, no presidents - as an equal among equals, there will be again a blossoming new Armanendom and the Golden Age will dawn, one of which sociologists dream, but that they can only achieve with the means of innerness, without violence, without coercion, without revolution, because Rita does not know 'You have to' but rather an 'I want'.

Therefore, what we have in the penal laws now known as 'imprisonment' is an absurdity, because the freedom of the individual is both from the natural-law and by the Rita, and even the Saxon Spiegel recognized it as an inviolable right. Therefore, the deprivation of liberty must fall as a 'punishment' and thus it's - albeit legally regulated it is indiscriminately sized up - period. The use and protection alliance of individuals to community, nation and state guarantees rights and obligations and sets down treaties of rights and obligations in its customary rights, its laws, etc. These laws, if they should be promoting the purpose, are not allowed to come in conflict with the Rita, but have to agree with it. The Rita only knows an 'I want' and not a 'You have to'. Thus, there is no detention as punishment, but only that which educates and as no one can predict when this education will find its completion in this or that time span, therefore the period of time is not fixable, but depends on the progress of the instructive success. Publicly dangerous offenders (murderers, robbers, etc.) are to be held back in a more severe educational service until they are recognized as correctional capable and

then appear replaceable for lighter educational institutions from which they can have their freedom back. In these educational or correctional institutions, they have to earn their keep themselves in regular work, but are completely kept away from the community until they are allowed to return back to the same.

The death penalty has to be eliminated like any other punishment altogether. If the not correctable offender is already in the educational institution, which one could call reformatory, his detention may be extended, under circumstances to the duration of the rest of his life, but from the outset it remains indeterminable, since only his ability for correction and the acquired educational results earn him complete freedom. In all cases of damage, compensation (penance) and reconciliation (atonement) shall give the direction, thus revenge and punishment are to be deleted from the next Rita-wise law.

Never can eternal be ruled by the temporal! The eternal stands above the temporal, the temporal is only a part of the eternal, so the temporal and can never produce the eternal!

The benevolent Mother Earth gives you for your seeds your harvest, as the fruit of your 'doing', as 'property'. If you plant an apple tree, you have to be patient three years or more before you reap the first fruits. There are a few at first, but they are increasing annually to about fifty years, then the yield decreases and finally stops. But you must always care for the tree, protect it from harm and parasites so your property, sprung from your doing, will not be lost. *But even though what you did, your doing, gave you the harvest, yet your doing is unable to produce the apples, they are not a result of your work, but just the work of nature promoted by you!*

Do you know what this means?

Man went not only so far in his blindness that he took land and estate (the relatively eternal) as his property and trades land by buying and selling it and pursues in a reprehensible manner the land-usury and thus causes boundless misery, but he even arrogated to himself the right to - as he says - create eternal values by inventing the Capital, together with the forever sprawling compound interest. Professor G. Hermann proposes in his monumental works about gender to remedy this not Rita-

wise adverse arrogance by the 'Rust money', namely a money, which loses gradually its value - after the example of the apple tree, so it is not always propagating interest, but is subject to constant re-creation and constant loss, as all material in nature. Because the vast public and private mortgage-interest must finally eat the capital of the nation, which will be forced in the near future, in mathematically calculable time, to pay this interest and compound interest in unheard-of serfdom, worse than the seemingly abandoned slavery, all their life force must be used in order to carry on this monstrosity of injustice and continue to carry it on. The money borrowed its name from value, *gelten*, as shown above, which was derived as a 'moveable value' from the 'moveable cattle', which also lost its value and needed steady new creation and so the time will come, which will bring the realization that the money values, created for eternity in incredible delusion, mean an evil inhibition of a nation and the development of its welfare and happiness; they are impermanent, because temporal cannot create eternal!

When this recognition dawns on the people with a penetration into innerness of consciousness, then the inhibition will fall - without revolution, without terrorism - because the Rita and their Guardian and caregivers, the Armanen, do not know 'Thou shalt', 'You have to', but an 'I want' and if this 'I want' were to be understood by the nation-individuality, then all want it with the full knowledge of the nature-ur-law which says, temporal is unable to create eternal!

You are and you become! Your spiritual selfhood (Individuality) becomes, it arises, becomes and is transformed in dying by the passing away to a rebirth. You will be reborn in the rings where your Individuality is included, namely your family, your clan, your nation, etc. You are your ancestor and your own descendant (grandson or great-grandson or otherwise close relative). Therefore, the Ario-Germanic erected the family estate, not personal land, to preserve the clan or family estates for the reborn. The clan therefore upheld the right of possession and the clan head, he was called the father or Lord [Herr], was only the guardian. Therefore, the certain succession and claims by a 'true heir' were so strict and from this 'Eh' or 'law' was the marriage, the lawful union of man and woman.

The

Ario-Germans knew the Law of Rebirth (Max Seilings: Cardinal question of humanity). The Edda already says that Hioerwards son



Helge, was reborn as Sigmund's son Helge and for the third time as Haddingjaskathe Helge, also the Walküre Sigrun was reborn as Swawa. Max Seiling provides many known, less fabulous examples for rebirth and memories of former incorporations (incarnations). The 'Heimchen' and 'House-spirits' were considered by our ancestors as the souls of their ancestors pressing for rebirth and practiced a very peculiar sacrificial cult, since they were considered as also belonging to the clan and recognized in them the descendants. Yes, reports say that these Heimchen accompanied them in their wanderings and moved with them to the new residence and so remained with the clan. The family property of the nobility (Fideikommiss) is a legacy - albeit tainted by Roman false law - of this Ario-Germanic institution.

The future reawakening of the inner consciousness will once again introduce the general resurrection of the family estates and with it the legal succession, through which the arbitrary 'last wills' will fall by itself and thus all the ugly heritage deceptions with its even uglier consequences.

The man is a half ring, the wife the other half, only connected through the honorable, ehaft bond both become one, each separately is an absurdity! Marriage is the Raw-root of the Ario-Germans. If you want to be wholesome then you connect ehaft with the particular woman - but only with this one! - And you've created the foundation to build your temporal luck upon, which is one of the means to achieve your eternal happiness.

You are a two-unit: The spiritual within you, the intuition lets you experience your spiritual home, the physically within you, the intellect, directs you to the earth, the material world and in professional life, in the confusion of constantly conflicting ideas and concepts you lose intuitive control when you as a man are on your own. The female is the same two-unit as the male person, but due to its finer body, intuition is more vivid in the female than in the male and therefore you can often find cause to admire the amazing safety in the advice of your wife - if she is your veritable wife and not only your soulless decorative doll or worse - and happy are you when you follow this intuitive (not instinctive!) advice, of which Tacitus, *Germania*, cap 8, astonishingly reports: "Yes, the German recognizes in the woman a certain holiness and the gift of prophecy (intuition, feeling, ancestors); they respect her advice and listen to their

utterances. We ourselves have seen under the immortalized Vespasian the Veleda, which was far and wide considered a divine being. They also greatly honored Albruna and other women from before, but it was neither flattery nor idolatry". And again, says Tacitus in cap. 18: "But the marriage is strong among the Germans and this is probably their most respectable custom. . . They are content with one woman. . . It is not the woman who brings the dowry to the man, but the man to the woman. . . These gifts (dowry) are not luxury items for female vanity, nor jewelry of the newly married, but cattle, a bridled horse with a sword and a shield and spear. With such gifts the wife is received and in return she gives the man a piece of arming. These things are considered the strongest bond, as the mysterious consecration by the protective God of the marriage covenant. The woman shall not believe she is not in the mind of the man, etc. So she is already taught on the threshold of matrimony, she enters as a comrade of the work and dangers, to wear with the man the same in peace, the same in war, so they should live, so die, etc." And the anonymous philanthropist who wrote in the worthy true book 'Your duty to the luck': "Wise, natural and developed women only follow up their sense perceptions of their unwavering mind and soul which are easier for her less atrophied powers of observation. Therefore they can very well advise their husbands even in seemingly intricate professional questions. The most successful men of practical life owe their success far more than is ever known, to the quiet wise advice of their women".

Accordingly, the two-unit in the female expresses itself in the inverse ratio. This finer organism of the woman's soul - the intuition, the feeling, the ancestors - is the excellent property, to whose benefit the mind - the intellect, comprehension, understanding, and action - is reduced and controlled by the soul, and in the man the soul is controlled by the intellect and often downright oppressed. Therefore, the man is wise who listens to the intuitive admonitions of the female soul and heeds these advices - not blindly follow them - and knows how to bring his mind into harmony, through which develops reason, which is the apolar-polar balance between the mind and the soul, but just as wise is when the woman understands to adapt her intuitive feel to her husband's mind as the controller because thus she reaches the non-polar balance of reason. Both spouses are then 'merged into each other' in 'mutual agreement', merge into one two-unit and is the base of a 'happy

marriage' in what is 'mutual understanding' and 'one heart and one mind'. The folk unconsciously feels what was discussed here, just witness those words withdrawn from the vernacular terms, which are woven here in quotation marks in the text. Since the Rita does not know a 'You have to', so neither knows the ehafth union of man and woman 'He shall be thy Lord', nor 'you should be his mistress' and the least if not the infamous 'He shall be your fool'. Again, the rights require the obligations and the non-polar balance must hold the balance here. With this apolar balance the two-unit is reached and the base for luck is given. How easy it is to have a happy marriage and how stupidity makes the unfolding of this nature-ur-law so difficult!

The man without the woman and the woman without the man is only half of a human and a full human is found in the ehafth community of husband and wife. Thus, a man shall be completely man and the woman completely woman. That is why the woman does not venture into male professions, she does not try to be a masculine and believes not the lure of false prophets who promise her an impossible freedom from selfish-material causes, because these prophets are just about how to find cheaper manpower, which they can better abuse in order to continuously dream their dream in eternity about the delusion of their papery capital. The full man and the full woman should work together to make the marriage as accessible as possible, they are together to strive towards the elimination of all impediments that exist only in false assumptions and cultural tumors, to raise the marriage back to the Raw-root of the coming All-Germanen, the nature-ur-law and therefore Rita-wise basis to offer to everyone again the recreation of happiness with marriage.

The marriage is too deeply rooted in the Ario-Germanen character to think that it would not enter into a new, ennobled phase when that dawning innerness-consciousness will permeate Aryan mankind; it is necessary and will for reasons of the innerness evolve by itself, without external coercion, without external subversion. Marriages are then made by increased mutual sincerity and not for material reasons on which match-making today is based upon and which lead to most so-called ill-fated marriages and their divorces and scandals, as the spiritual - gender will form again the natural connection which in turn will trigger the garmic effects and causes of action that, all by itself, will lead to the reduction and finite extinction of prostitution. However, the dawn of

those longed for happy times in which the marriage and by necessity only marriage will satisfy the discipline of the God-man which the Armanen of the Ur-time initiated. Thus, a much-enduring regeneration of the Ario-Germans, as the All-Germanic future and by this act refines the overall humanity, in the spirit of Geibel's words: "Through the German character, the world will recover!"

The apparently imminent degeneration in all areas of life, from the degeneration of the people to the degeneracy of art and science of custom and law does not scare the Armanic knower and seer, because he just looks at the exercise of the nature-ur-law and its development and knows that, as in life, there are natural cyclic periods in the life of nations which correspond to the emergence, the becoming and the transformation in the down-going (dying) by the death back to a new emergence. But he also knows that this apparent running through the wheel does not mean to turn back to the old - if ever so nice decrepit - *but always upwards in the spiral, just as our solar system is not in the run of a ring, 'in endless eternal paths circling' but also is in the helix of the distant end goal and is nearing its completion that way.*

And as you gain the harvest through the seeding, so also do you instruct your children. How you define your property in its kind and goodness through your own doing, so you also determine the future value of your children through teaching. But know that the education of your children has to start much earlier, before your wife gives you the first kiss, namely in thyself! It is not the word, stick and rod which educates your child, but your own feeling, thinking, doing, your conduct in large and small as an example. Also, the education should not use 'You have to!' or apply coercion, but direct the will of the child by lovingly pointing to the goal of salvation. Small derailments when wisely used as teaching aids are of great pedagogical value, because self-created suffering is more effective than arbitrary punishments. Even from early childhood teach your child the capability to differentiate between feeling and the mind and steer it to perceive the reason. Pay attention in which direction his favorite hobbies are moving, to steer in this direction wisely to a professional choice. Errors in this part, or even irresponsible force to a specific occupation, destroyed more vitality and luck as can even be determined. If the will of the child is strongly directed to a particular profession, it will break the parent's force sooner or later, but its most

beautiful years are wasted and only in late age, when others enjoy their lives harvesting, it is wistfully enjoying the flowers of a delayed sowing, whose maturing it will not experience, while the forced seed withered away, because - the all-guiding nature-ur-law does not know 'you have to!'. Do not force your child into dead book knowledge but promote their versatile abilities, promote their games, because from the game arises the ability. In the game, the child tries its strength and steels its will, the foremost power of the people, when it is directed toward the goals of the overall development.

And if you teach your child through your existing goods, you will have taught them the most difficult art that was supposed to be the easiest, the art of living. The realm of your life is simultaneously in this life and in the other world, for you are a spirit in the physical and by the will of God, which is your own will, with equal power simultaneously dependent to the spiritual as on the physical, that is why you cannot say that your kingdom is of this world, nor can you say from that world, because it encircles in a ring this world and the other. Therefore enjoy your life on Earth, because your human body was given to you as a vehicle in order to achieve the luck, which you see as a vision and only your lust for life can achieve it. Forgery of Rita is to say, you were born in sin, you would have to chastise yourself and expect death and the last judgement in fear and trembling, as those taught you deceptively that you should restrain yourself with the fear of death to bring you under their yoke by force. Again I tell you, you're born free with your own will and bent under no You-Must-yoke, neither in the good nor the evil sense, you can freely choose which seeds you want to sow, but the harvest will be yours, and that part that wants the good, namely the luck, will only win if it has been strengthened internally and is gaining strength in the will, then it pulls out of the camp of the enemy with still more force and in the decisive battle it will win. When defeated, it has not yet reached the necessary tension and will - to gain strength - be repulsed. *The defeat is never a sign of worthlessness but only a sign that you're fighting at the wrong time, because you were not prepared to begin or let yourself be forced to begin. But if you are strengthened, then enter into the arena and do not spare your enemy, because he wants to be destroyed by you. But if you fight, then struggle honestly, without guile and falsehood, spare not even your body, because if this falls into the grass you be born*

*again and again to find your sword to swing it new.*

If you fight for the promoting of your next incarnation then you stand at a more preferred location and closer to the happiness, because the promoting that seeks to develop in terms of the Rita, the nature-law, may well be obscured at times, but in time there will be victory, then those will be the first that had been the last, because Valhalla is not in cloud heights but here on earth among us and the Einherjar of the future are already among us, yet unrecognized, perhaps even mocked and ridiculed, but full of good will and confidence for the future of their Armanist mission.

The main principle of the Rita, which explains everything of itself, is: *'The Rita is, the world becomes'*. *The Rita, the eternal law, leads the development of the world, the universe, through all stages of creation, becoming and passing in an eternal orderliness, so always keep your spiritual eye to the eternal, thy bodily eye on the changing, learn to control, then dare the sea journey.*

What further should I herald to you? Read the mystical songs of the Edda, read also Lodfafnir's song and Sigdrifumal with the rules of life presented so that you'll find the above remarks, if you put the meaning behind the words to the eternal. Reading the Runes interpretation in GLB No. 1 and the same meaning will again be offered in other words. Go out into the woods and fields and decipher how the Runes of Life, when they were unsought, reveal themselves to you, and more and more you will see the Hails manifestation: *With joy and courage you luckily win the direction, with hesitating fear of death you lose the trail, so discard this untrue root and you will find the blue flower, because this is God's will and therefore it is also yours.*

“Now I have closed the high song  
Here in the hall of the High,  
The earthly are in need, the dead are not!  
Hail to him, who teaches it!  
Hail to him, who learns it!  
The Hail to all her listeners  
Take for your profit!”

# THE VEME

By Edmund von Wecus

The Vemgericht, also called the Freecourt, Chair or Silent Court, the Heimliche Acht, secretly approved Acht, the prohibited court or Westfalian court, was a continuation of the prehistoric Germanic Thing and the Ur-constitution of the Hund or Hundredschaft. Charlemagne, called by the Roman influenced history The Great, had managed to defeat after a thirty-one year war (772-803) the strong and free-spirited people of old Saxony and forced them into the adoption of Christianity. He allowed them as much of their Ur-Constitution as long as it was consistent with his own governing principles. At the time of our forefathers the establishment of the Hundschaft ruled as the foundation of the entire public life, a Hundschaft consisted of one hundred free families who were with a nobleman, with the Huno as the leader who was invested with all open authority over the serfs without rights. Under the mysteriously murmuring wind of the forest and at the Mal-place under the Mal-oak the eligible Free-men gathered in the holy Ring of the Thinge, where they adopted resolutions over all matters and held court and the judgment of the Huno as chief justice was announced. The full moon and new moon were the times when they came together in the stillness of the night on the hedged place, entry by a serf or uninitiated was punished with immediate death and it was not allowed to speak about the proceedings in the Thinge. In certain cases there was an appeal at the Thing for sentences already found by the people of the community. This was the bigger Mal-place of the Gau, which included ten Hundredschafts. Furthermore among the Germans there was always a higher level of state-organization, formed by a number of Gaues, Dukedoms or whatever one may call it, by which the highest Mal-place as the supreme and final authority of appeal would discuss what was

brought from the lower organizations.

In place of the free Germanic Hunschaft with complete judiciary and self-government, Karl created the bureaucratic state. At the head of the district he put the Count, who led the meetings of the Mal-places as chief judge of the chair, while several Gaues were under the supervision of a Sendcount, who passed through from time to time. Karl also established the office of Palatinate-Count as the top office for appeals. Each Urteil was spoken in the name of the Emperor, who often sat in the court himself. As the wars required readied armies at the borders, Karl renewed the dignity of the Dukes, which he had already found and suppressed of the Saxons.

With the rise of the bureaucratic state more and more of the number of true Free courts decreased in Westphalia as many, some voluntarily and others forced, by foreign arrogance approached the state of bondage. But while under the later Emperors, the Princes and Dukes in the kingdom always grew mightier, the other land owners lost their standing as free citizens of the Empire and the reputation of the courts formed by the landowners dwindled more and more. The organizations of Free-Schöffen maintained the imperial immediacy of the Reichsstädte by firmly holding together and opposing the growing power of the Princes, in the south of Germany it was the Imperial Knights and finally in Westphalia the Brotherhood of the Veme kept their Imperial immediacy to some extent. The old tough and pithy, fair-skinned, blond and blue-eyed tribe of Lower Saxony held firmly with unwavering loyalty to its ancient traditions and rights and in the areas of their old courts, in the old Hundships boundaries, the organizations retained their own judges (Frei-Grafen) appointed by the Emperor or in his name, the successors of the old Hundte or Hunnen and these offices were later, from the end of the 11th Century as everything, a fief, given to the fief holder.

The founders of Christian institutions in Westphalia tolerated out of respect for the old tradition the old Mal under the Freigraf, which had been preserved from time immemorial, in contrast to the sovereign Gaugrafen. The neighboring small areas followed the example of the founders of Christian institutions and so the free courts were kept in Westphalia and were called Westphalian courts. The dukes carried the free court as chair-masters and as fief of the empire.



Those parts of Westphalia, which did not belong to the Duchy of Cologne, had their supreme court in Dortmund. Due to the glory and the old age of the Court of Dortmund the free chair in Dortmund was considered the supreme free court. The Frei-Grafen or Hereditary Counts of Dortmund had to be present at the crowning of the Kaiser at Aachen and took as grand judge the oath from the Emperor.

Originally the Free-counts were richly endowed with goods, but gradually they lost all their subjected lands and their people to the meddling eyes of large landlords. *And so it seemed in the beginning of the 13th century that they were doomed, but then suddenly its jurisdiction spread over the whole of Germany and through their highest Court received jurisdiction over Princes and Lords, they strictly carried it out and inundated all the Imperial courts. This could only be done by a national confederation replacing the old cooperative, who by a frightening oath chained themselves together and became so powerful that it overthrew the whole of the government in Germany. Often there were miraculous and gruesome legends connected to the ruins of old castles, and as well to the old Mal-places, the Vem-courts. No wonder! For almost unnoticed and unknown in the 13th Century the Free-court appeared suddenly at the beginning of the 14th Century from the ruins of its former history like a strong spirit, armed with rope and dagger, with a new and formidable force, rejuvenated and strengthened emerged the irrepressible German spirit, which can be temporarily suppressed but can never be destroyed.* One had lost contact with this phenomenon and instead of investigating how this heroic spirit emerged from its grave, one laboriously fabricated a magnificent darkness with which they enveloped the origin of the courts. Yet it remains puzzling, how it was so long believed by future generations that the Vem-courts had been an institution of the Middle Ages, with a structure which was so mysterious and veiled, as it has been handed down to us by contemporaries. Today, we recognize that their establishment had only adjusted to the times and completely corresponded to the old, briefly described Germanic Order. The Veme was entirely rooted in the Germanic spirit, although Westphalia has the merit of staunchly holding on for centuries to the real ancient German law against the anti-German Roman wrong law.

The defining motto of the Vem-court, according to the Sachsen-spiegel:

*The right I have not conceived,  
It was brought to us by very old tradition,  
From our good ancestors,*

The meetings of the Veme-courts, were still held in later times on the Mal-places where the Huno gathered the Germanic Hundships and the karlingian Graf held his placita, in the same hours of the morning and not as the legend tells of inaccessible, hidden places in the night.

In former times there were two types of court sessions, which were later retained at the Vem-courts: The Ungebot where members regularly gathered without invitation and the Gebotene Thing, to which the judge, later the free-count, summoned the members by the Vem-messengers. Later the name of the irregular Thing changed to closed Thing, from which the name 'the secret court' was born, but the term 'secretly' was not in opposition to publicly. The crime over which the Vem-courts had authority was called Vem-wroge or question, the procedure and customary law, Vem-recht. The name Veme is derived from Wetum, Wedum, Weitum, one of the many ancient names for the Mal-place and which was shortened to Weem, Veme, after the word for wisdom, as in Law. The FreiSchöffen were also called Wetende and is to be noted that linguistically the word also occurs as Veme or Vimme. From this word Vimme and from the form vervempt it happens that the vocal e was short. – The Vem-courts emerged from the old Germanic courts which had gradually lost the authority for the civil jurisdiction and were then limited to criminal law. *It paved the way for the opinion that they were the only competent court over religious crime and that included everything that was against God, honor and justice and so the Vem-courts judged over honor, body and property.*

If a FreiSchöffe or a fellow wanted to bring a lawsuit before the secret court, then this was done by a speaker; then the decision was made whether the matter was Vem-wroge or not, if it was found to be such, a summons letter was issued and sealed by the Free Count and by this the defendant was under the Kings ban to appear at a certain Mal-place. Ordinarily the summons letter granted the defendant a period of fourteen days and the summons was repeated three times in the same space. It was not until later that the Free and Eldermen were granted the whole time of six weeks and three days in each charge and only for the non-fellows

remained the mentioned shorter span. In earlier times the summons was created by the plaintiffs themselves with the backing of some free members as witnesses, but when later officials used the King's ban, the Vem-messenger, who was also an Elderman, took over the subpoena office, but here and there it remained a privilege for the fellows to be summoned for the first time by two, for the second time by four, for the third time he had to be summoned by six Eldermen, while a free-count had to be summoned by at least six Free counts and 21 Eldermen. — Court was held while the sun shined, on the old Mal-place, under an oak, ash, an old lime or the elder tree in the garden. To the Thing gathered all required men and heraldic Knights, the Eldermen from the cities and simple country folk. All answered the call to the banks of the Mal-place. There was a small area surrounded by solid barriers, amidst a table covered with a cloth. The crowd outside the barrier was the status quo of the court.

The courts were held with a dignity and solemnity that is quite alien to our time. The court began when the Free-count ascended the chair, before him: the sword and the Wyd (the willow rope) and sometimes the hammer. "The sword in the form of a cross" says a Dortmunder decree, "which means the cross, on which Jesus Christ suffered, the Wyd means the punishment of the evildoers, appeasing the wrath of God", etc.

The Free-count started the dialogue with the Frei-fronen ascertaining the valid conditions for the court, forbidding the profane man access to the King's lot, place and chair and commanded to all fellows a strong peace under the King's ban. As a result all quarrels and contention, any violation of the court or its self-imposed barriers were prohibited under penalty of the Wyd string. Woe to the profane, who snuck to the court to overhear or spy on the court.

When the Free-count announced that the court was orderly, the peace of the court was commanded for the first, second and third time and thereafter no one was allowed to speak or move away from the court without permission of the judge. To be able to hold the court, at least the presence of seven Eldermen was required, after the Dortmund law it was thirty Eldermen. *The Eldermen had to stand with bare head and uncovered face, as a sign that they did not cover rights with wrongs.* They should only wear a short cape on their shoulders and had neither

weapons nor armor. It was strict tradition to always act and to be heard by a speaker, which was requested and then appointed by the judge. The law process itself had a stringent formula. The process of gathering facts consisted only of the petitions by the parties that were asked through a speaker, in which they asked for the decisions which they needed to lead the process and which were then found by the eldermen and gave directions to the court. This was the very method of the ancient Germanic process. The judge had absolutely no influence on the parties, he should leave every step against the defendant to the prosecutor and do nothing to determine the truth. All circumstances that affected the right course of the proceedings was put forth by the Free-count in the form of questions to the Eldermen to find justice. He 'bestadete' or bestaffed one of the Eldermen of the bank or one of the standing fellows with the 'ordel', who then stepped back and consulted with the standing fellows and they found the verdict. *This secret meeting was called 'Rune'*. Therefore, it lacked a proper proceeding of presenting evidence and that was because of a simple reason: The fellow, the Elderman, is quite true and free and perjury was the highest offence that put the Elderman to shame. The truth for the judge was therefore always present in this form. If the accused swore the purifying oath, the deed was no longer there. When the defendant did not appear and the plaintiffs overcame him with seven oath helpers, the judge commanded the Vervemung without the need for any verdict. The Vem-courts did not know the old ordeal and so only the oath remained as a means and form to discover the truth. The Eldermen, who were well aware of this indulgence mitigated the dangerous consequences with a sound testing of their fellows by a frightening oath and covenant, but by and by, they were conscious of their high dignity and lofty obligations.

The plaintiffs originally had the full faith; their statement was used to decide whether or not the matter was Vem-wroge. He then appeared, like the defendant, at the Mal-place on court days with his friends and followers, each needed a minimum of six, the maximum allowed was 30, all had to be unarmed and all had to be real Eldermen. If after the third summons the plaintiff was in court and the defendant did not appear, the plaintiffs then demanded the full court and the Vervemung of the accused. If the defendant was called unsuccessfully, or 'geheischt', it was customary and later as law, at the request of the plaintiff to the

Court, a repeated period of three times fourteen days Vurvorung (presentation) was granted to appear at the full court. This last day was called King's Day. If the plaintiff and defendant appeared, the procedure was very simple and short: each part had to bring his witnesses - and there was no deadline of evidence - everything was calculated for one session. If the accused appeared, the judge read the charge; when he answered yes, then the plaintiff asked the judgment question: "Whether and what for 'Wott' (punishment) he was guilty". In Vem-wroge it was mostly the death penalty - 'the bi wyd' - under penalty of the string, as was the verdict - which was also immediately enforced. The defendant could demonstrate his innocence by an oath. An old wisdom says: "An elderman may demonstrate his innocence with his own hand, he did not need any help." This was certainly at odds, according to other wisdoms, but the plaintiff could refute the purifying oath of the accused, who then could contrast this with six oath-helpers, the plaintiffs could oppose these with 14, the accused was finally able to swear himself free with 21 oath-helpers. Thus, the method consisted simply of charge, response and judgment.

In contrast to the hidden crimes was the obvious deed (the handhafte deed) which took place before the eyes of fellows. Old wisdoms explain the handhafte deed by 'lifting hand, flashing light and gouty mouth'. Lifting hand refers to the moment when the hand is still raised in the execution of the deed. Flashing light is a kenning for all the clear signs of the deed by a fugitive, such as the flashing, bloody sword; gouty mouth is the confession by the perpetrator's own bragging. Three or four witnesses were enough, to consider an act to be proven and from this developed the process of allowing three or four Eldermen who caught a criminal at a handhafte deed, to immediately judge as prosecutors, witnesses and judges and to put him to the next King's Veme, that is hanged him on the next tree, as it is stated in a document from 1459: "hanging on the Konix Veme, the next tree, which deemed acceptable to them". Every Elderman was obliged, to directly judge the criminals on the spot which he caught in the act or with the characteristics of the offense or in their confession, ie to be hanged, as was old Germanic custom and every Elderman had, when he was called for help, to assist the judging fellows and they have never been held responsible or examined for such an act of duty, a proof for how great of

a reputation and trust they possessed in the whole Reich.

The Eldermen became not fellows of an individual Vem-court but the Veme in general and carried the reputation of their power well into all the lands. The novelty of the phenomenon, the relentless severity of the judge, the secrecy of the procedure and short execution surprised and startled all. Everyone persecuted looked for rescue.

*The time that created the lawless state in Germany, also created violent measures to mitigate its consequences. If one escaped who had been caught in the act, he was then judged at the free-court without summons and hearing, the 'yes' of witnesses meant the guilty verdict. And if one appeared in court who had been caught in the act, he could not free himself through oaths.*

*The Veme also ruled over non-members, but only Eldermen could be plaintiffs, witnesses and oath-helpers. If the defendant felt he would be guilty, he may choose not to appear in court. There he could not escape the death penalty, though he might be able to protect himself against the Acht. The documents never speak of the accused Vervemung of non-fellows. It is only the firm belief in the righteousness of the Eldermen, in their word and their oath, which can explain that at that time they saw no wrong in the fact that non-fellows were judged without summons and without interrogation to defense. Therefore, many times the ones who feared an investigation or an indictment tried to become an Elderman, so they may purify themselves by oath. They were called: Need-Eldermen. The ensuing austerity of the Order forbade this on pain of death. It was only after abuses in the Vem-court had occurred that a 'reformation' caused by a Reich's Thing of Trier in 1512 forbade the summons of non-fellows before court. But since the courts adhered to the law that non-fellows were not to appear in the secret court and were only summoned before the open court, the courts were only redefined as they had otherwise differed in regard to the issue or question of the deed from the secret court. The proceedings in both courts remained quite the same as before and it was almost impossible that a non-fellow could get right against an Elderman, but still in the open court his defense was heard. It was forbidden for a non-fellow on pain of death to get access to a secret meeting. The Heimliche Acht or Vervemung was pronounced over the non-fellow only in the secret court. If the summoned did not appear on the final judgement day, the plaintiff, his speaker and six Eldermen*

*repeated the charge. The Free-count called out to the accused; if there was no answer he let the plaintiff kneel, he had to put the two fingers on the sword and swear that the accused of this or that crime had been charged and summoned according to the law of the Free-chair; the defendant declined the highest court of the Holy Roman Empire, so he deserved for his crimes the gallows and forfeited his neck according to all Free-counts and Eldermen. After this oath, three of the six eldermen had to swear that the oath of the plaintiff was pure and no perjury and thereafter the Vervemung against the disobedient was spoken by the Free-count. Now as the verdict was found, it was asked whether someone wished to rebuke it and if this happened then the case was brought again before the council.*

Ordinarily the majority decided in the court session, but if this was uncertain or not significant enough, they took refuge and legal advice from the renowned Free-courts. Originally no appeal took place in painstaking or Vem-wrogen matters; from a pronounced death sentence in the presence of the guilty to the declaration of the Vervemung in the absence of the defendant, such as the reply of a Free-count, who answered the Emperor Frederick to the complaint about the accosted Duke William of Saxony: "*What is judged, we no longer have power over, for we have no power to raise the dead again*" - reveals to us with what force the Free-courts went to work.

The Vervemung was to some extent the highest Imperial Acht and was equal to the Aber-Acht (one day and a year after the first Acht declaration), which had taken the rights and protection. While in the disorderly state of all affairs of Germany, especially at the time of the interregnum Empire (AD 1254 – 73), we see the Vem-court after the 13th century standing very powerful. They were the only courts that enforced their judgments and managed the executive power securely against those that defied the law behind solid and high walls and against the weak who sought to escape their power secretly. *The power of the Order was the sacred duty of the fellows to enforce the spoken condemnation of the damned and a main requirement was the secrecy. In our mind's eye the Germanic God Vidar, the God of the eerie silence appears. Therefore, they had a careful seclusion from all non-fellows and so the court was called the Heimliche Acht.* When the court was official, the Free-count pronounced the Vervemung three times and spat

out each time with all the fellows, who often gathered together into the thousands in the secret Acht. The formula itself was very long-winded, but fearsome and only the characteristic of it shall be mentioned:

*“And I take all freedoms and rights that he had ever since he was baptized, King’s ban and Wette in the highest strife. And I command him henceforth away from the four elements that God has given man for consolation. I condemn here his flesh and blood, so that he will never be laid in the earth, the wind disperse him, the crows and raven and the animals devour him, but the soul I consecrate to our dear Lord God if he wants to take it!”*

The call for execution of the sentence was issued to all Eldermen of the Empire. The Acht declaration, sealed and signed by the Free-count, was handed over to the plaintiff; they had to keep it secret from all non-fellows. *Then the Free-count wrote the name of the Vervemten into the blood book.*

When a sued one offered himself for satisfaction, the Free-count had to stop the process and even a Vervemten could atone and escape the enforcement of the criminal law through self-penance and be reinstated into any lost rights. It follows that the judicial office could neither pardon nor modify the sentence. *Everyone had to bend to the spirit of the law. Only the will of the injured could give grace, his atonement and satisfaction was the purpose of the procedure.*

The death penalty was straightaway executed when the accused was present by means of a willow cord, string, when the judgment was pronounced by the Free-Graf, only the so-called gallows-period was granted. A man of knowledge - so it is ruled by the Wisdoms - is to be hanged seven feet higher than any other criminal, but this is probably figuratively, in order to express the higher degree of criminality.

The Veme was a continuation of the Germanic Hundschaft courts of yore, but when its medieval form was established cannot be determined exactly. One looks in vain for a written document before the 14th century, which are rare anyway, and just as it is with the Veme one cannot find documents from the German Oath-Confederation, the Deutsche Eidgenossenschaft.

Only free men, born on Red Earth, the law Earth, in Westphalia



were allowed to be members, at least it was so originally, later on men born outside Westphalia were recorded, however, the proceedings were done with great caution. In all cases, guarantors had to vouch for him, he had to be in full possession of his class rights and honor, born true and from a lawful marriage, not be guilty of any crime or outlawed. He had to have a respectable reputation and he needed several Eldermen to vouch for his reputation. Then he became 'a real, lawful Elderman of the Holy Roman Empire,' or *scitus vemenotus* as he was called in Latin certificates, according to the German words 'Vemenote', Vem-fellow. Jews, clergymen and women were denied admission into the Order and those were also, according to a strict law, not to be summoned before a Vem-court, although now and then exceptions were probably made.

The commencement of members was made at customary court days on the old Mal-place after the court had been formally and solemnly declared official. *The new member knelt with uncovered head before the Free-count, put his two front fingers of the right hand with the thumb on the sword and the rope and then swore a solemn oath to live up to his duty and to guard and protect the secrets of the Order:*

Before Man, before Woman,  
Before village, before beast,  
Before stick, before stone,  
Before the great, before the small,  
Before the quick as well,  
And before all that God has sent,  
Only before the man,  
Who guards the Holy Veme and can protect it.  
And he will not give it up  
Out of love nor suffering,  
Out of pledge nor fancy rhetoric,  
Nor for silver, nor for gold,  
Nor from any debt.

In the Veme, two words of the special declaration require an explanation: Drive meant cattle-beast-pasture, 'Village and Beast' meant before the public. The 'Quick' is the evil or brazen adversary or enemy.

From a charter of Osnabruck, we find a formula with the following wording:

I believe by the holy law  
I now say  
The Veme will be,  
Guarded and protected  
Before man, before wife,  
Before peat, before twig,  
Before stick, before stone,  
Before grass, before grain,  
Before all quick-growing weeds,  
Before God's history,  
Before the sun, before the months,  
Before water, before food,  
Before all creatures,  
Before all that has touched heaven and earth  
God has let exist,  
Sworn by the man, on the right hand,  
The Veme will be guarded and protected.

And when the establishment of the Elderman came: "So now a Free Chair of the Court, to henceforth take part in the customaries as other

Free Judges of the Acht". According to the Protocol of the Chapter of Arnsberg in the year 1490, those to be tested were sworn upon a secret and sealed 'Vehmic Oath', from which the Free Judges spoke to keep them secret: "Vehm: Strick, stone, gras, grein", and the "Need word: Reinir dor Feweri", signifying elements and would clarify the meaning for him. The secret Elderman greeting was: "I salute you dear man, why are you here?" Whereupon the proper answer was: "All luck in return, where the Free Judges sit".

The main purpose of the Vehmic confederation was to create a close brotherhood of free men who were against, and were prepared to brave through violence, any official statutory regulation. They wanted peace, law and honor to be protected and to be handled amongst themselves. Therefore, it was with strict duty that they were submitted to the law with judicial violence. They sought the ancient rights of the free man, as had been kept in Westphalia, and strove to maintain those rights. *Only after this association had become closely and internally secure did it strike outward, against both the wicked and the rebellious.* Their ability to bring accusations extended over the entire empire and their proceedings handed out a most terrible judgment as set forth above.

In addition to these, as well, this organization had the special purpose of helping everyone to claim their own rights when no one else had the power to do so. The laws of the empire recognized their authority in this regard; even princes bowed to their judgment.

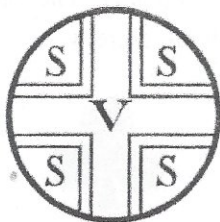
Often, in a court of law, it would be difficult to bring a charge against an accused. The holy Veme were sworn and obliged to seek out the fugitive criminal. If he were nowhere to be found, the charges would be posted on each of the four directions at a cross-roads, in each direction. On these posted charges the royal coin would be offered as a reward for the finding of these fugitive criminals, something that would be missing from the usual subpoena in a regular court of law. Depending upon the case, these letters would often be placed in the door latch of a castle or house accompanied by a royal penny. A messenger or courier would take three of the coins from the door bolt and would shout the charges in the letter to his Lord with the King's certificate to surrender. In some cases, the letter was also posted upon the door with a dagger. Often the court session itself would be just as great of a danger as the charge itself that was being brought. The fierce and daring Vehmic

knights often threatened to ambush the plaintiff with an armored fist if they did not appear to testify at their court. And yes, they would even dare to threaten him during the court trial itself. Nevertheless, these hearings themselves were always held at a known time and place, and most certainly were done during the daytime hours; they were neither held in secret locations nor were they held in the dark of night. But we can also accept that it was quite certain that in special cases it was necessary to keep them secret, as in secret courts were sometimes held, located in remote, hidden or inaccessible areas, known only to those in the know, mostly in forest thickets, held at ancient Germanic holy sites, at night under the light of a full moon or during a new moon. The magic of the German forests will always be an image associated with the Veme and the eerie image of their hooded judges are by no means a figment of the imagination; their many characteristic appearances in folklore attest that the validity of these representations are rooted in fact.

The most difficult of the obligations of this organization were the enforcement of its judgments. Each *vemwrogige* penalty moved in *absentia* method according to the *vervemung*. The verdict, uttered in occult wording, remained in most cases secret; the plaintiff was given a secret copy of the verdict as well as the Free Judges, who were bound by the strictest oaths to follow its orders and to henceforth destroy the copies of the verdict. Every Free Elderman was obliged to accept the verdict of the trial and all who took the *vervemten* were guilty of death. In its capacity as a strict legal arm of the nation, the Veme arose to address an existing need. With its clearly effective and efficient results, it is not surprising that the Veme spread with great speed over the whole of Germany; in its heyday, it numbered over 100,000 in its secretive membership.

The time of the Vehmic courts greatest power and membership were from the years 1430 – 1450. Their letters of summons were issued from the south of Germany to Lake Constance, from the east in Silesia to Prussia, and soon after, to Livonia. No other organization has ever accomplished what they had done. Princes and men who mocked the judgments of the Imperial courts, and who braved the Imperial excommunication, and even those who were supported by the Kaiser, all yet trembled when they drew a letter of subpoena from the Westphalian Vehmic courts. The court remained only to create a foundation of power

for the nation and they established themselves as the highest of all the Imperial courts. The Emperor was constitutionally recognized as the supreme lord and judge of the Free Chairs and yet he had to be its ally if he wanted to keep a direct effect upon their organization. Therefore, in the heyday of the Veme, the Emperor had to formally include the Free Eldermen in his activities and dealings in Westphalia. Thus in 1420, Emperor Sigismund established the seat of his courts there in Dortmund. The Emperor was now considered a Free Judge himself and could also be summoned to serve on the Free Chairs; this actually happened in 1470 with the Emperor Friedrich III. In such a case, the highest chairman of the Veme, and the substitute for the Emperor was then the Archbishop of Cologne, the Duke of Westphalia. *As an organization which was formed based upon the strength of personal acquaintances, the Veme's rapid growth and expansion over a large area created a new problem: one could no longer speak outwardly of his membership and it became necessary to create a language of secret signs in order to recognize a fellow member; in many cases, it became a necessity to be certain whether one were speaking with a true Free Elderman or not.* So these symbolic signs belonged to them: for example, if sitting at a table, the Free Juror would place his knife to point at himself on the table; he would also use the hilt of the knife to turn his bowl. Its main insignia were found in but four letters: 'S.S.G.G' - <><> (Stock, Stone, Grass, Green), which themselves are united in the following sign:



These words have other secret characters as well, in the card games which are so well-preserved that they continue to exist among us today without most people being aware of it:



The Heart is the Stock / Stick, or the Willow, from whose branches the rope was strung, and, if at all feasible, from where the guilty were hung. 'Heart' in Old German is from 'hard', and contrary to our current perception of the term, used to represent the importance of rigorous and relentless hardships, and from where our term for courageousness lingers on to this day. Of the willow comes our expression "sich weiden" or "to gloat". The guilty judgment was called out as: "Bi der Wyd!" (By the Weide). In our card games, the heart is also designated as being red, as in the 'red earth', earth that has been fed with blood. The Rope of the Weiden was also secretly coded in the names 'Simon', 'Herusel' and 'Wurigil'. 'Warag an Wurigil!', it was said. 'Warag' was the damned and 'Waragitha' was the damning judgment.



The symbol of the Diamond in the card game, (also the rod, the cornerstone, or ring) is the blue or bloody stone of the Teutons, where the Huno, before the start of the solemn act, begins; it commands silence with its ringing, i.e. the striking of the sacrificial cup. The Veme is the bowl and also the 'Tegel' (Ziegel). The name means to cover or to protect, the sign of an inviolable secrecy.



The Club, or the acorn, or cross, is the symbol for the Grass, clover or glaive; pole-arm, originally the designation for the battlefield where the two opposing sides would come together to fight, where God judges or where other such ordeals took place. It is drawn as three acorns. It is a symbol of the world Ash-Tree, the Yggdrasil. 'Grass' or 'glaive' are the

designation for the all-encompassing and highest ruler in the Veme, he who meted out the judgment of vehemence, he who decided upon the life or death of the plaintiff when such was to be considered. The concept of the great Lord is still aptly characterized in these words, and as well in the French word 'trefler' (clover or club), a coin with two sides, that which is subjected to the ruler, and 'les trefonds', the innermost depths, land or real estate. It was the symbol of the highest Vehmic chairman.



The Schuppen, Scales, or Green: green is a comprehensive word for the Old German 'gryn', and 'greyn' means to receive and properly maintain the rights and customs that were handed down by the Fathers. The symbol is a scoop or a spade, the sign of the Eldermen, free and noble, those Eldermen who knew the Veme as the protector of Truth. It also means peck or beck, which were the original words for legal proceedings. Schuppen, the linden leaf in ancient heraldry is a symbol for the color green. (The Femelinde / Gerichtslinde, the 'linden court' or 'doom linden' of Dortmund.) Most clearly, we find this secret sign of the Free Eldermen used in a deed to the city of Arnzburg in the year 1490.

As such subpoenas by the Vehmic courts in Germany became common, many sought to free themselves from their proceedings through various favors or obligations of the Kaiser or through various Imperial privileges. This also followed from the many complaints about the proliferation of the Veme's powers. To this end, formal alliances with the Veme were even severed, but the Veme paid no heed to this. The Free Eldermen remained firmly in place in the Free Chairs of Westphalia and remained bound to the views of its general chapter. Only in Westphalia were there Free Chairs; the cooperative did not permit the creation of new ones, even though some of the Emperors attempted to for their own purposes. All of the courts outside of Westphalia and to the east that called themselves Vehmic courts were indeed only imitations, only to be confused with the real Veme. Some of the accusations against the Veme, which began in the second half of the 14th century, may have partly been justified. However, the Vehmic court did more during its

heyday than the Imperial forces and courts could ever have hoped to achieve. The selfless sacrifices and exertions of its members will always secure the Holy Veme a most worthy place in German history. It was inevitable that these relentless righters of wrongs of justice would be hated by many people; the Veme were especially a thorn in the side to lawyers and the clergy. The State also began to complain about the Holy Veme in the early part of the 15th century, and under the influences of the Archbishops of Cologne, they began to slowly push for more and more abuses against its general chapter.

The complaints against the Veme in the 15th century were signs that it already was in decline. With its end, the beginning of a new world era starts. By the time that the sun arose on the 16th century, a new age had been created wherein the country was under the strong influence of forces outside of its borders. As opposed to the nation's chamber court, its rule had created an era of eternal peace which helped to regulate the constitution and set the disposition of the Empire; this was the result of a fixed band of brutal men who held a learned jurisprudence; the Veme were thus born of a pure German spirit, a spirit which is now indeed a ghost, which no longer would appear contemporary in our time. The end of their powers can be seen as a fixed point in history in which many changes follow. In the 16th century the Veme were still fighting for their prerogatives and powers, but these died as they tried to convulsively hold on to their old form; its far-ranging grasp failed after the establishment of state sovereignty following the Westphalian Peace. In the 17th century, especially after the ravages of the Thirty Years' War, and all of its accompanying horrors, all national attentions and efforts were focused outward and only in the olden Westphalia itself did the Veme continue their battles. But even there, the Vehm courts were gradually to become more and more subject to the sovereign courts. Bit by bit, they appeared there: where a Free Chairman was, there then also appeared a Chairman Lord, and their courts were gradually transformed into sovereign courts; only there, where a Chair-Lord could not seize a third of the chairs from the vested membership of a chapter, did the Vehmic courts remain. As the Veme however had earlier been denied from the civil justice system, the sovereign courts then took over the criminal justice system and the Veme remained to function only as a court of rebuke and as a police court. And so they remained only a shadow of their former self up until



recent times. In the year 1811, the last Free Court was enclosed at Malstatt near Gemen in Munsterland. And on March 1st, 1811, the Veme were officially repealed by French legislation under Jewish influences. The undying legacy of the Veme is its custody of many inviolable secrets from century to century, secrets which have never been completely unveiled.

From our Fatherland came the Veme, as a brave expression of the incorruptible, faithful and strong German spirit, and as a sacred legacy of our past. Will the Veme return to life once again to save the German nation from its sunset at the hands of foreign domination?

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An addendum follows from this entry to Felix Dahn's 'Bissula', entitled 'A Heerdiug the Alemanni in the Year 378', which follows:

After the surging to and fro of the men pressing forward into the circle, and the loud voices and the clash of weapons had somewhat died away, the Duke raised his spear and struck it with three solemn strokes upon the bronze shield. Instantly, a deep silence reigned.

"The assembly is opened!", said Hariowald, and slowly he took his seat, crossing one foot over the other.

Throwing back his long, full, dark-blue mantle, fastened by a clasp on the left shoulder, he rested his spear like a staff upon his right shoulder, and, raising his hand with the fingers extended, said slowly:

"I, the Judge, ask you for the law!

I ask you, ye free men:

Is this the hour and the place,

To have and to hold

A righteous judgment

Upon the noble Alemanni,

The sons of victory,

House and estate,

Cattle and chattels,

Thine own and thine earth,

Peace and Liberty,

Life and limb ?

Point out, ye men of knowledge,

The law to the Judge."

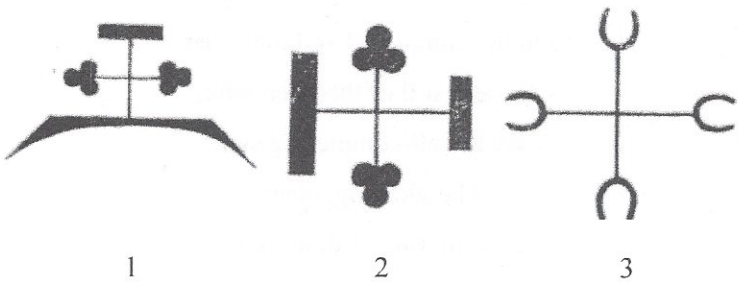
Then two elderly men there stepped forward, drew their swords, and raised them towards heaven, and spoke, with long pauses, the words of the one man always blending in harmony with those of the other:

“We will point out, as we know,  
The law, to thee, Judge:  
This is the hour and the place  
For righteous judgment:  
On the conquered and inherited  
Ancient soil of the Alemanni,  
By the all-conquering sun,  
The glowing, clear,  
Shimmering, radiant light,  
Beneath the ancient  
Ash of the ancestors  
In Wodan’s temple,  
On cattle and chattels,  
Thine own and thine earth,  
Peace and Liberty,  
Life and limb  
Justly we judge  
And find, we Free Men,  
A righteous judgment.”

Both stepped back into the circle.

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In a document of Arnsberg (Arnsporgh) of 1437, the 'Reformation of the Secret Tribunal', the following characters are found:



Number 1 and number 2 are of the glaive, number 3 is composed of four scales (Schuppen). Obviously, #1 is the sign of the Chairman / Chair-Master, #2 the sign of the Free Count and #3 the sign of the Free Elderman, and in any case is a documentary confirmation of the above noted interpretation of the symbolic card games.

The alphabet of the Veme is as follows:



In that document it states: “ \_\_\_\_\_ who would be a Free Graf of Sol, is free and just begotten by the father and mother and naturally born of the Westphalian soil and not guilty at any free court

and knows the rights of the free court and will sit in with care.” Still the Free Graf is said to state: “and declare not to have practiced usury, adultery (sexual crimes) or blasphemy, and have freely not offended Pope, Kaiser or King.” In the ancient law book of the Veme it also states: “Anyone not born unto the Westphalian soil is, yet of our God (Donar) and coming from the same source, can be eligible. But the foreign man will not be a Free Count, nor will he sit in the Hall and should be clearly seen as not one of us, but should be justly viewed as something different. Let it be known that there is no benefit by permitting the jewish kind near your own for any length of time. Let this be known as a requirement of the Free Courts of justice.”

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# THE REICH OF THE THREE EQUALS

By Von Henricus

‘Over eight hundred years ago an old emperor burrowed this fountain into solid rock. Throughout dreariness it lay while Germany was swept up by a dark time full of war and hardships. But then it flowed anew, when the Reich’s power awakened like a fresh, young spring sprouts in glory. So changeable are things, so colorful is the course of life: what was once founded well, comes up again and again.’

(Saying from Burgberg, Harzburg)

Yes, like a swept up fountain goes the inner life of our folk! What do we know, we who belong to the so-called educated, which lies beneath the outer surface? We make expeditions to distant countries, we seek to fathom the manners and customs of other races, yet we sometimes may get the idea: what do we know of what is around us, up close in front of us? First we see some things, even things which repel us. We observe a general immorality, a neglect that makes us tremble for the future of our people. ‘This has to be different’ said church and school; Social care, youth department, etc. are the key words through which one wants to steer the matter. Associations are formed, clubs of all kinds, for young women’s, boy’s clubs and all they are called. Our clergy provides enormous efforts, to that you have to admit, an almost unbearable workload to cope with and the success? They say patiently: ‘One must hope that sometimes a good seed falls on good ground’. That’s the only comfort they have in their own activity, for the greatest part is useless and ineffective, they see it themselves. But then to everyone who

sees something more arises the question: 'Why?'

And if we listen carefully, when we deal with everyday matters, something comes to us like a rushing sound from underground, as a 'fountain swept up' and then appears the thought: maybe all work that is done with our people is in vain, because it is not understood and that there may be other forces whose influence is larger than ours? Initially it is not about whether these forces are good or bad, should we fight them or not - but for now it is just a matter of getting to know these forces - and even that is not as easy as one may like to think.

Frobenius told in his Africa-book, that there was Christianity in a certain local area in AD 1200, which was then later ousted by the now ruling Islam. But sometimes, he managed to get an old man or an old woman to tell - only in secret, as if they did something forbidden - of the old 'fairy tales', the 'dragon fight', the 'monster which swallows the moon', the 'coffer, where the sun is buried' and amazingly we are reminded - there in the innermost Africa - of our own childhood in which we read the same or similar fairy tales with that strange feeling that creeps in as when we are on an old stone grave or elsewhere where the past comes alive for us .

We think of those customs of our country which always remain enigmatic and try to explore the cause and sometimes we succeed to bring an old man or an old woman, completely in 'secret', to talk and we can have a look at our own national soul, a look at the same time into the depths of our own soul. We note that there is 'something' out there, of which we knew nothing, but it is there with this irresistible power and we understand at once, why all well intended social and compassionate 'efforts' leave no trace or maybe are just inhibitory to the people. We also understand - because we ourselves are a part of that 'nation' - why it never really warms the heart what is told to us when we sit on Sundays in the Church and the clergy try in his way to get us close to the Christian doctrine of salvation. But in silent, lonely hours, at the evenings by the fire, when the flames crackle, it comes over us and on lonely walks in rain or sunshine we will be there again held by that strange feeling of which I spoke above, a shiver of something exalted, before which we would like to silently kneel, without words.

There is a memory awakening in us, a remembrance of times long since vanished, in which sacred groves were our temples, where we felt

the Godly in the flame of the altar! A desire comes over us, a desire to know more about that old time. We browse through old chronicles: not too often we learn something of what we want to know, but occasionally a sentence illuminates a whole section and tells us that some things were so different from what we learned in school. We go for a walk and ponder the names of the places we like and to our amazement, we unveil a new world, a real arrangement comes to light when we try to decipher the old hall named after the ancient Ur-language. Correlations between history and the present are unveiled to us by the study of the old, which we never guessed and it becomes clear to us that there has only been One which is given at all times and to all places, which is worth our study and our knowledge, only One, that determined the history of our folk and still determines on a larger or smaller scale depending on the purity in which it appears: this is our old Aryan Sun religion! It roars like a fountain swept up from the depth: it is the 'source of fresh water' of the Psalmist, 'the water of life' of the Bible. To follow it's footsteps in today's time as it is unveiled in fields and meadows, in legends and customs, that is the purpose of these lines.

Three mountain peaks tower over their surroundings. They are in a 'Triangle', that figure which played in all the ancient times such an important role. In the valley lingers the morning fog and reveals that there is still a sump floor below. The last remnant of the ancient lake of which the chronicle reported around 1600 AD. Large quantities of wood were brought up in the mid-19th Century from the bottom, whether it was the remains of an ancient forest - whether it was the remains of a village - who knows? Water on the ground, surrounded by dense forests, expansive views of the mountains into the country - could there be a more appropriate place for quiet study on the one hand and for the 'cultivation' on the other?

Since water was thought to be the feminine element, the ancient holy place probably served the female divinities as personifications of the One, the three equal Goddesses; therefore even today the ruins of old castles still look down at us carrying the name of the 'Three Equals': the Mühlburg, the Wachsenburg and the Wanderslebener Gleiche - dedicated to Frouwa, Freya, Helia. Let us begin with the little place Mühlberg!

As it is told to us in the chronicles 'Oppidum Mulbergensis',



showing us that in the past it was larger and more important than it is today. How is the town called in the old church book? 'Muhlberg' or 'Molberg'. Molberg! A, u, o merge in those dialects to one sound: So the mountain seems to have been an old 'Mal-berg', from which the village has its name. Malberge are Court Mountains! Dedicated to the Goddess of justice! The Goddess of justice was a moongoddess and soul, moon and water worship are closely related. And if we are on the windy summit during stormy autumn days, which is located to the west, where the sun goes down, then we can realize that it was a solemn service that was practiced here. - In Chronicles it is said that Mühlburg is the oldest castle in Thuringia, a Knight Hoyer, who had come from Switzerland, is known as its founder. Only later historical news tell about a side branch of the Counts of Orlamünde who had been in possession of this castle and the Counts are called Graf von Mühlburg. Meinhard von Mühlburg, the last one, was a respected man, known at the court of the Landgraf von Saxony, even at the embassy, which accompanied St. Elizabeth of Hungary. And yet what a sad ending! As an outlaw he had to leave the castle and his name died with him! He was commissioned to perform the Reich's Acht, which was enforced on the city of Erfurt and on this occasion he seized an Erfurt citizen named Legat and kept him prisoner to the castle. In turn Erfurt complained in Mainz to which the castle belonged and then the Acht was imposed on Graf Meinhard. First he had defied the same for several years but eventually he had to leave the castle. -

The story sounds dark and not quite right. Because as a loyal subject of the Landgraf of Saxony, as a well respected man at the court of St. Elizabeth, he was surely a loyal subject of the church. And yet an 'outlaw'? It seems as if there are other machinations at work, perhaps slanders and intrigues of all kinds which led to his downfall.

The castle now only has a Castellan or caretaker. He is from a respected family in the village and from them have emerged studied people, professors and such, but now the main branch is gone, only a side line still carries the old name. On the wall in a small house that the family owns is a coat of arms, originally it comes from the castle - the five-petalled rose and two crossed swords: the old Fem-sign. Suddenly a bright light falls on the history of that time. 'On red earth' - you see: the red Keuper-slopes were the old Fem-places; where the old Mal-berge

were, the old law was in use and destroyed all with irresistible power that stood in their way. Since they did not tolerate any 'servant of the Catholic Church' on top of the old castle, which had served the ancient Aryan Sun Right as a refuge and protection since time immemorial, but they did not rest and finally drew the last Count of Mühlburg as an outlaw from his castle.

Yet many a noble family are mentioned in the chronicles; von Holleben, von Wittern, von Reineck or Rineck and probably still more. Their tracks are gone and only individual goods, farms called Edelhöfe testify to the former importance of the place. This was known and appreciated by the Catholic Church, because among the first possessions in Thuringia was their land called the Mühlburg, located between Gotha and Arnstadt, which the Duke Heddu von Arnstadt, who had the pious Theodrata from the Lower Rhine as his wife, donated to the Bishop Willibard of Utrecht. These lands were apparently located further on the hillsides and some walking distance away. There is still the Mönchelsgarten with the Mönchelsborn. It could have been a settlement of Augustinian monks. On Mönchelsgarten a shepherd built a small shelter in the eighties or nineties of the last century and created there a flower garden. In spring, excursionists venture to see it and to enjoy the beautiful views. According to legend, the holy Radgundis had built here the first Christian chapel in Thuringia. A legend among the people says that at noontide a hen appears there with twelve chickens. This suggests perhaps the cult of a Goddess at this place and maybe that is why the holy Willibrodts made it his settlement. St Willibrodts was a voluntary companion of the famous St. Boniface, the so-called 'Apostle of Germany'. That's what we learn in school! But we do not learn that the Arian Christianity had already come to Thuringia in the 1st and 2nd Century AD and already existed for many centuries. We hear nothing of those men who had preached the true Christianity in poverty and had been eradicated by Boniface and his adherents. As Sagittarius writes in the II. Chapter of his chronicle of how Boniface pursued the Thuringian Christian priests.

As it could not be otherwise, Boniface had to suffer much opposition from good and true Christians who remained in the simplicity of divine truth and were not captivated by human rules or to be blinded by the prestige of the Roman Pontiff. Many priests opposed him whose

names are changed by Wilibald Oklones. Boniface's innovations in all their parts were needless, several harmful, and they did not want to approve them. Boniface scolded them as hard, false teachers, proud and obstinate spirits and peace-hating heads, etc. etc. and ultimately brought it to the point that they had been banned by the Roman pope, such is reported by Willibrod, the faithful disciple of Boniface.

Overall, in the local extent there had not been a reworking of the newly introduced Christianity as to be in step with existing pagan customs, but is apparent from the various chronicles that all these manners and customs, which are in line with those of ancient Druidism, had only been introduced in the time of Boniface, where Arian Christianity had prevailed for several centuries and most of those manners and customs were abolished long ago.

We read of the intimate connection which prevailed especially in this area with England. In the Middle Ages there was a lively trade with willowseeds, the blue color agent, to England. The famous campaign of Hengist and Horsa into England came to pass because the King of Britain called for help against the Picts and Scots, so he must surely have been in friendly relations with them. If we consider now that the Celts lived here before the immigrant Germans and that the Celts had a sovereign priesthood in Druidry, it sheds a new light on Boniface and his 'conversion of the Germans', the Catholic Church and many other things that we encounter today.

For the Druids, particularly in Ireland, there was a great divide, the older called themselves Druids and the younger 'Usipati'. It is reported, as all Druids of Ireland had a meeting, Patrick entered the hall as a Roman envoy. The Usipati welcomed him by standing up and from then on were his most loyal followers. Now we consider the following: if Patrick would not have been expected by the Usipati they probably would not have raised from their chairs! So they had already been in touch with him and Rome. Boniface-Winfred comes from Southern England, the main land of the Druids. According to ancient etymology (see Political Anthropology Revue) his name means this: Bon = water, fa = do, si = sun. Thus, the name of Boniface would not mean 'benefactor of humanity', but would express the old Druids doctrine: 'The water let the sun arise'.

Therefore, it is natural to think that the Roman Church did not

want to replace the ancient Druidism, but wanted to adjust to it and Boniface himself was a Druid and brought Druidry, by all means, to rulership against what had already been Christianity; that the Catholic Church is thus the product of a part of ancient Druidism. There are so many similarities to be found and not only in the outward rites but also in their teaching. Otherwise, the church of the Archdiocese of Mainz would not be the patroness and protectress of the Schützenwehr, Militia.

The early Germans knew no fixed priesthood, yet the original population had to adjust from encounters with those from lower countries, even as far to the south as Palestine, Persia, Africa and who knows where else? Were those beings, whose traces can be found and are called Neanderthal man, capable to fathom the extraordinary religion which the Aryan called his highest good? Therefore, the conquerors had to protect themselves through castes, they had to form a caste of priests to keep by all means, even by fear and terror, that half animal - half humanlike creature at bay. It was by race mixing that their purity and religion were both lost and became a mere device for power, now founded on fear and terror, supported by terrible human sacrifices and other horrible habits! It was not all beautiful in ancient Druidism!

Then came Christianity. As a salvation it came to mankind, but that most intimate of all religions, that religion which teaches us only our 'reunion' with God, who wants us to be inwardly free from all external conditions and even the very oppressive ones - by telling us that we find rest for our souls from the Godly in ourselves: that religion could not be understood and was not understood. It was, as later interpreted in Luther's time, as a freedom from external constraint, as a freedom from all worldly dominion. The Druids foresaw this development and a portion remained firm in the old teaching; later some would join with oriental paganism and the others took the new doctrine, which wasn't really a new doctrine and formed it in their own way to keep dominion and even extend their rule as far as they could: the Catholic Church! And yet there were others, who banded together and formed closed organizations beginning a constant battle, a battle for supremacy of the world. The struggle between the Roman papacy and the German Empire is familiar to us all - the fight for supremacy of the spirit increasingly flattened into a struggle for worldly power.

Coming from Wandersleben, one arrives at the kindly guest house

of the joyful valley, 'zum Freudental'. Everything shows a happy, friendly atmosphere and in Freudental the dances are still held in spring on Easter Monday, White Monday and Ascension. In the past a real marriage market is rumored to have taken place there. Just behind the guest house is a place called 'Mordgraben'. There the rivalries and duels were fought out. The last to find his death there was a Mr. Butler in the nineteenth century. Opposite of Freudental is the Hasenwinkel or Hare-corner and we remember that the hare was a sacred animal of Frouwa. It is a triangle bound by the Kahlenberg on the one hand and the Rennberg on the other hand. Still on the Kahlenberg are dotted juniper bushes - juniper was dedicated to Wotan; According to legend on the foot of this mountain an ancient treasure is hidden, waiting for its finder. On top of the ridge is a kind of earthwork and the stones seem to indicate that there had been some kind of structure. Maybe a sanctuary? Who knows? On the other side of the Hasenwinkel rises the Rennberg or Rhönberg, as it is known to the people. The name is probably connected to the Celtic Rheno = murmur, counsel, together and it is a long stretching mountain. On its other end, to the north or north-west, is a point called Galgenhügel, a small 'Holy Cross Chapel' is said to have been there in ancient times. Now, a small hill of the foothills of Rennberg has a chapel, dedicated to the 'Holy Asof' - 'The passing Aesir'.

To the northwest underneath lies a piece of land that is still called the 'Wolf', where there has been found a copper-coin dating back to 1601 A.D. On the one side, it represents the Goddess of justice with veil, sword and scales in the form of a skeleton. On the other side, there is the saying: 'Judge with justice and not with too much hate and envy. Be of Joy'. Since coins were struck in Mühlenberg and the mint master at the time had the judiciary in hand, the occurring of the coin can be explained. At the 'Wolf' the criminals were buried, which had just fell prey to 'decay', destruction and could not expect a rebirth. In the middle of the field is a shelter, the place is called the high court. Allegedly, this is where the Wanderslebener criminals were executed. The old rule was that they took their way there over some grass track, but had to go back over the Rennberg.

From 'Freudental', we will climb the 'Türkenweg' ascending to the castle Wanders-lebener Gleiche. The legend of the Count of Gleichen is known. Less well known is, that the Chronicle of Lerner connects the

origin of the Counts of Gleichen back to the Duke of Saxony, Wittekind, the 'Black Duke'. It is said that after his 'reconciliation' with Karl the Great he asked for the mountain, built the castle on it and then his sons would have first inhabited it. The coat of arms of the Counts of Gleichen is described as a 'white lion walking to the left on a blue background'. You could read it as follows after 'Guido von List': "wisdom directs the wandering life in vigilance". Should it be true, it would fit well with the life of the Saxon military leader, always hiding, always on the run, cautious and vigilant. Also the wandering name of Wandersleben would be explained. The Saxon and Thuringian were allies in the struggle against Karl the Great. The term 'Black Knight' - if it relates not only to the armor, but his whole personal appearance - would also identify him more as a Celtic Thuringian than as real Lower Saxony German. Maybe his name 'Wittekind' means: 'child of wisdom' suggesting that he was a 'Koting', originating from a Halgadam, perhaps from the very same, he asked from Karl. His essence was more oriented on guile and cunning, which speaks for the escape of the murder in Saxony's Verden, and would be more close to a Celtic descent. So it would fit well with him that he possesses one of the main Hail-places and secured it for himself and his family to cultivate the old 'Wisdom' again. Marsh and water had been everywhere in the whole area but, until the time of the 'Saxon ford', at the time of Karl the Great, the area became dry. The field names from pre-Christian times are found not only on the heights but also in the valley. As the field names must have come from a relatively later time the so-called paganism must have been maintained here for a long time! It might be that in secret the Counts of Gleichen have been their guardians. On the Mühlburg, the old 'Mal-berg' lived a side line of the Counts of Orlamünde, loyal supporters of the Catholic Church. Then the old worship of the Goddess of judgment 'the Moon' was lost. Probably then the Count of Gleichen decided, to unite the cults of serene Frouwa and the 'Black Helia' on his castle grounds. He brought the 'Melechsala' from 'south'. - The Mühlburg lies south of Wandersleben's Gleiche.

Mel = a judging Moon

Ek or ech = Ur-earth = the law

Sala = Heilsgöttin

Thus the name Melechsala reads in the old language. The Count received the permission from the Pope. The chief of the 'Druids' was called 'Pope' at that time, the German Pabst or Papst] is still a common name in this vicinity. Melechsala was always veiled = the goddess of justice and did not live long = the cult died out soon. She was the daughter of the Sultan - 'sul - tan' means the Sun which sprung from the primeval Ur-waters - true to the old theory that the Sun has risen from the water. - At the same time the 'Türkenweg' was created (which still leads up to the castle). 'Door' or Thor means rotating on its hinges. Hence the name of the chief god of the Aryans: Tyr, Thor. Hence the name of the 'Thuringian' or 'Thor-inger' as they are called in old writings. This means both 'worshippers of Thor' and especially the 'rotating' = dancing, because the dances were indeed done only for the glory of God. Therefore, the dancing is in the 'flesh and blood' of the people, so that they cannot abandon it. The 'Türkenweg' is so called for the 'rotating' way it leads up to the castle in its many turns and has nothing to do with the people of the Turks. Also the name 'Turks' has the very same origin and it shows that even the Turks are of Aryan origin and worshiped Thor, - thinking of the whirling dervishes.

In addition to the 'Melechsala' saga there is another one: Before Melechsala moved to the castle, she had with the Count of Gleichen a son, which she brought to the 'Blumental', a castle in Franconia, under the tutelage of a pious man. "If the yellow Lion has been broken out of the wall of an old castle, a descendant of this son will lift a large treasure". It is probably the 'treasure from Kalenberg' and former Clans took out the yellow lion coat of arms at the gate entrance of the castle in the hope of finding a treasure afterwards. One can decipher the legend as follows:

Son = sa un, the One (Ase).

Blumental = bu lu men tal; bu = powerful, lumen = Moon, tal = valley,  
so the meaning:

The Valley of the powerful Moon, his home.

Treasure, Schatz = soet = Hail

Yellow = kelo; ke = can, lo = fire of life; *revelation through the formation of character.*

Leo - Leu - Löwe: word and image of the supreme law.

Alten; al = fire of life, te en = sky fire = revelation of the battle laws,

en = divine law, bung = the enclosure

Muel = the veiling.

It results in the following sense: the One, the Ase; four come from the 'Valley', the home of the mighty moon and bring salvation/hail when the old original Ur-right is revealed by the action of its goods, through struggle and the natural law the case breaks by which it is veiled.

What strange messages come through the old legends! Perhaps we are now in the 'final battle'?

How much the people hold on to their old traditions is shown in the story of the cherry tree that stands in the courtyard and it is still believed that a ghostly calf is playing there at the present time. The cherry tree is sacred to Ostara and the calves are dedicated to Hertha!

If one now chooses the path from the Gleichen castle to the Wachsenburg, it will take us past the 'Gräfen Born', a small stream. It is one of three wells, which carry significant names in this valley: the 'Gräfen Born', the 'Zisitzborn' and the 'Eimern Born'. I believe that 'Gräfen Born' has nothing to do with 'Count' but is for 'grave' - the grave - and means something like the death Born: the well from which the convicted took their last drink, maybe also the duelists. At the foot of the Wachsenburg is the 'Zisitz' spring. Si-fisk means: sun emergence growth. How strangely does that fit with the name of the growing castle, Wachsenburg! Why should we derive the name from Wasserburg as so often done now? 'Wasen or Wachsenburg' it might have been called by the chronicles in oldest times. It was just the sanctuary of the 'Sun growth', 'birth, growth and decay'. A Halgadam, as the governance dedicated to the care of the present and as the present, which for us is the now and always most significant. Thus, this castle, even now, stands in a place with a dominant position.



What a view one has on a clear day from the top of the mountain. Erfurt is seen to one side and in this direction one overlooks a large distance of the Thuringian country. A place, well suited for 'governance'. They immediately saw each fire, which was made on the 'Krahnberg' at Gotha, the 'talking' mountain or elsewhere. The chronicle reports of the Benedictine monastery, which was founded there by Otto I, but it is believed to have previously been a 'nunnery of St. Walburga'. So an old 'Walberg', as the other Gleichen. The nunnery was then moved to the 'Walserberg' in Arnstadt and then to the 'Church of Our Lady' in Arnstadt. Consequently the 'Church of Our Lady' in Arnstadt is the direct continuation of the old sanctuary on the Wachsenburg. All the churches of Our Lady took the place of the Godmother Freya who ruled the present, protected marriages, agriculture, etc. The first Wachsenburg was also fostered as a key base in the area for the old faith and repossessed. The foremost attention was focused upon it and the furthest battles were fought over it. The castle was in the possession of the monastery of Hersfeld.

A lonely path leads us back to Mühlberg. Past the 'Götzenfreier' there is still the boundary between Mühlberg and Holzhausen. There is a small place with very young spruce placed on the back of one of the hills that adjoins the side with Mühlberg castle. It has a nice view to the Wachsenburg. At a round point, pretty much in the center, there are no pines. When I asked why, it was said that the young trees would wither at this point. Everything is very rocky directly below the surface. Perhaps there are foundations of an old building, we do not know. According to legend at the Götzenfreier was a free standing tree and if the Mühlberger convicts reached this point before their pursuers did, then they were acquitted, in the opposite case they were hung. Close to the Götzenfreier on the other side of the path is a very small hill, the 'Holy Mountain'. The trail leads past the 'Eckhartsbergen'. The old Eckart comes to mind, an epithet of Wotan and the Godly spouse of Freya, who always appears when his people are in need. According to legend the mountain got the name from the faithful servant 'Eckart', the servant of the 'Knight Odo'.

The legend of the 'Knight Odo' reads as follows: there lived two brothers on the Mühlburg. One was drawn into the crusade and left his bride in a monastery for safe keeping. There she was abducted by the younger brother Odo, who had been staying at the castle. On his return

the older brother filed a complaint and court was held at the cross road between Wechmar and Mühlberg. There was an oak forest. The older brother called for an ordeal, saying that if he could cut off the highest peak of the great oak with his axe, then his brother would be convicted of the deed. He managed to do it and set off for the castle to capture the younger brother. However, he saved himself by flight when he jumped down the so-called Hehle with his horse, fifty fathoms deep. The Hehle or the gap is an old landslide at the Mühlburg and where an old underground passage led to a house in Mühlberg called 'the convent'. As Odo is an epithet of Wotan, it is after all possible that with him the old Wotan cult is meant which took refuge in these subterranean tunnels. At the crossroads an old stone was supposed to have been there. This peace-stone is said to have been set by the old German Emperor for when he came to this area every year to hold court. The stone was probably removed only at the occasion of the separation in the fifties of the last century.

We continue our way to Mühlenberg and stay a while at the 'Mönchelsgarten' with its bank and its views. Before us lies the old village with its church. What stories could such a village tell! The very old church is dedicated to St. Gallus, the patron saint of the Celts, the brightly shining one. In the interior still prevails the Druid colors blue and yellow next to the white of the Sun. Let's look at the churchyard, where only the latest graves bear Crosses. And even with these, the Cross is attached only at the top, as if the buyer had reluctantly agreed to it. And so it is. I was told that the residents always wanted to just have grave stones and it is difficult to get them to put a Cross on the grave. Yet, there is one thing that could not be missed, this is the six-pointed star. There is hardly a grave on which the star is not found, this old 'sign of rebirth', the 'six star', which we are told is now the symbol of Judaism! Then we remember that the Celts and other Aryan peoples were settling in ancient times at Palestine and Asia Minor and we have to say, the most dangerous for us today is Judaism and it is not what divides us, but just what we share with them. What the Jews have taken over from the people they have burdened.

We see from our bank the 'convent', where the current owner had walled up the old passage. We see the courtyard and the house of the Abbey, 'Klösterchen', which often burned down; the present one stems

from the middle of the last century. In ancient times, the house must have been much larger as the owner told me that there are still many remnants of the old foundation in the earth around the garden and courtyard. It always belonged to a family Hering, which keeps an arrow in the coat of arms and over it three knight's hats. Above the gate the 'eight spoked wheel' is displayed. The current owner of the farm belongs to the citizen's guard and seems to have a certain position there. The Mühlberger Schützengilde belongs to the most ancient and was 'founded' in 1657 A.D. by a gentleman named von Witzleben. It is probably a resurrection from the 30 year war. The old guild-marksmen or Schützen, as they call themselves, have St. Sebastian as their patron saint. January 20th is his feast day which is celebrated today with dancing, but in the past they slaughtered pigs and had a big feast. Only the 'most noble families' in the area belonged to them and were allowed to participate in the festivities.

Fabian Sebastian (January 20)

The Juice goes in the Trees,

Goes the familiar song on the 20th of January. The Sun rises higher, the first spring life starts to come out and usually the first little sprouting leaves are seen. It is the time when the winter starts looking to be gentler; the water from the melting snow which is dissipating:

Se = sea, water; basti = terminate, limit. There is an Old Saxon word: baest, Danish bast, a participle of bind, which means both: to bind and to limit. An = Anse, the Aesir, the One. So Sebastian: the Aesir (the one) who terminates the water. The Wanen-sun, which is denoted by the sign of the eight-spoked-wheel, the same thing we saw over the gate to the Klösterchen.

Fa = to make; bi = both = water and land; an = Ase. So, the Aesir, who let the land and water rise. So it would seem that this has to do with an old Wotan priesthood. The sign is the bow, the 'Archers'. The 'coming out', the Sun shoots with arrows, the arrow always refers to the Sun. St. Sebastian, the waning winter is bombarded with arrows that 'stuck' in it. The sun-warmth is saved; a 'good woman', probably the Earth Mother, saves it and fosters it to health. Only later will the winter be killed by clubs. The kingdom of the water and winter is now attacked

in January by arrows of the Sun, but will only later be definitively overcome when the Sun is bigger and more violent and 'beats with clubs'. Then there is the light Ase, the Sun, until the summer, to the summer solstice. Then his kingdom decreases again, the 'bird', the eagle, the personification of the Sun, is shot down - the 'bird shooting' will take place and the kingdom of winter starts again and water is to gain the upper hand. So it seems to be a remnant of the water cult (see Mondgöttin), which as von List writes, prevailed among the Celts more than the Germans. The colors of the Wanen, of the water kingdom, were blue and yellow. We think of the colors in the church, the old 'Saphermühle' where the yellow color was grounded from the willow, which was drawn here - maybe both to color the robes of the Druids. Hence, the Brotherhood of the Druids seem to have been maintained in the citizen's guard. Even now you have the old statutes, with much talk of the 'jewel'. The same consists of an elongated rectangular silver plate. There are blank spaces on three sides, where also sat three rubies. The fourth place is empty and carries the name of the mayor at the time of the refounding. This gem is still worshiped. In meetings it is hung and all present stand up and take off their hat. At meals the gem was served with a 'Stübchen', a glass of wine. There is something sacred about this 'gem'. Where can we find something similar? The rubies always mean lights and we are reminded of the 'Tapis' of the Freemasons.

Among all the organizations that were formed from the ancient Druids and kindred spirits against the papacy, an overwhelming one stands out: the Freemasons! First formed of the sculptors and architects of the great cathedrals, where they kept the old wisdom in a secret way (see von List) and gradually became the center of all other organizations. If we open a history book of the Masonic Order, we initially find nothing about it. They talk about their origin, by going back to the Knights Templar Order. The history of the Templar Order is known. It is known how the order fell from grace after a long existence and under all sorts of pretexts which appear void to us, the process was made and the most outstanding members finally succumbed.

Of course, the Order had amassed great riches and great power lay in the hands of their superiors. Was it just the desire for the possession of the goods of the Order, which prompted the then Pope to destroy it thoroughly with the help of the prodigal Philip of France? Or maybe the

papal chair became convinced that the Orden actually was dangerous for the dominion of the Catholic Church and represented a hostile power? There are the 'secret statutes of the Templars', edited by Merzdorf, which came out a few years ago. In many cases, their authenticity has been questioned. But whoever is familiar with the nature and history of the Templar Order and knows also of the successors in Freemasonry, for him it contains nothing which allowed the slightest doubt as to its authenticity. They present themselves to us as a union of the ancient Druids, if only by the final sentence: "On their grave stone, is to be set the Druid sign". In addition, the statutes contain many other points which are also a confirmation of Stauff's 'Runenhäuser', as in: "We speak to you of the wisdom of God in the mystery, which is hidden from the children of New-Babylon (meaning the Roman Church), but God appointed the lowly workmen in stone and rubble to unveil them to our fathers, which they and their sons, carry over to us for glory and salvation".

All the statutes breathe the hostility towards the Catholic Church, 'New-Babylon', so that you can understand well that they finally realized the secret enmity and sought by all means to destroy them. What was the secret of the Templars, which they made believe to possess and which still plays such a large role in Freemasonry? The Templars lead their origins back to the Essaer. Who were the Essaer? It is told: a sect of the Jewish people! However, let us take a closer look at this 'sect'! We read how they wore the white robe, as they offered each morning their prayers to the rising Sun, as their Elders were called the Angles. Just like the old Aryan priests were called Angles. And it seems certain to us that it was the Essaer who preserved the ancient Sun religion of ancient 'Israel' in its purity.

Is = ra = el! The people of 'a high spirit'. So the translation would read from the original Ur-language. The remains of the ancient Aryan nation 'Israel' have teamed up; Esse means in the original Ur-language the dark, so they were in the 'dark', living in secret. Their head were the 'Angel'. Angel, recurring in all Aryan languages, is the same as the German angel; hinge. And we come back to the 'Angel' in which the door rotates. The door, Tyr, Thor - which is the 'turning God', which turns on its hinges. The hinges are the angels of heaven, the priests are on earth, who have captured the essence of the One, the high spirit and keep

it in their hands. They wear the white garment of light of the Sun. They are the angels of the Bible, which always appear, to proclaim the will of the Lord. Through symbols they made their ancient teachings known, for at that time they were persecuted and ostracized as idolaters.

If we look deeper into far away times we will always find the same picture and the thought comes to us - could the claim of the Jewish philosopher Philo be right that all stories of the Old Testament report cosmic processes and that all the names of the Old Testament have a deeper symbolic meaning! (Mead, *Fragments of a faith forgotten*). And when we try to decipher the names of the three Patriarchs Abram, Isaac and Jacob, then our astonished eyes unveil the Aryan Trinity. We find that Christ was an Essaer as the ancient scriptures say. A new light falls on our old Bible! And all the contradictions are solved and all fights over doctrines which are still raging in the modern age must be muted. The ancient Celts called their supreme god Jesus! The chief priests took the name of the Chief God! Hence the saying, "His name you shall call Jesus".

The path of knowledge is a long one, it takes us back to the old religions, back to the sects of ancient Alexandria, back into immeasurable far time! - "That no human ear has heard and no human eye saw what God has prepared for those who love him."

And we are in error as long as we do not recognize that the original Paganism and Christianity are not opposites, but that they both draw from the same source. *Only when we recognize that Christianity is a form of our sacred ancient Aryan Sun religion, we will find the strength to battle against those powers, who use it only as a cover of an outer religion to gain the rule of the world itself.* The ancient Celtic Druids, the modern England (see the 'Druids' in Wales); the Catholic Church, whose most ardent supporters are the Jesuits, the 'solipsi' which are 'subjects of the Sun itself' as they call themselves; the Jews - 'so if one is a Jew or Saracen, he belongs to us', as it is written in the secret statutes of the Templars - they all belong together. And we see before us a power whose arm extends upon all the earth to the small farmers in each village who is a member of a shooting club. They hold the scepter of the world in their hands and all victories will not snatch it from them.

But to rule over the worldly goods of this earth is to have lost their real goal and heritage, because: "What shall it profit a man, if he shall

gain the whole world and was suffering damage to his own soul"! When we come to the realization that the teachings of Christ is a resurgence of the pure Aryan Sun religion that goes to higher and higher paths, when we realize that even today, every hill, every mountain, every valley, every river is a place of God, should we realize that every word of our language comes from the same sacred source, and if - to put it concisely - the Divine would just saturate and control our lives: only then would we be free from all external coercion, because it would not touch us. When we realize that we have a soul and that all our requests and longings could only be satisfied if we would have found the 'reunification' with God - when we realize that all our desires for possessions and worldly goods, for beauty and all we desire is really just the longing for that which we lack; God, then would we understand the soul of the people and the knowledge of our own soul cascades like a ray of light on all that is enigmatic and dark!

We are entering into a new era. From the depths whispers this underground rushing water, like a 'swept up fountain'. What is the name of the ancient Druids teaching? The 'water gives rise to the sun'. The water is the soul and we quite understand the 'water rushing underground', the longing and yearning of the soul of our people and then from out of the water a new Sun 'emerges'. A bright new day is dawning above our people!

# THE BRUNSWICK VEHM ORDER

## Where men of the Vehm Thing begin

1. One may begin when the gentlemen who are in the Vehm council want to hold a Vehm Thing.
2. Two or three gentlemen with one or two council masters, the most prestigious and wisest who are there and discuss with one another the situation, whether it (the Vehm-Thing) should truly be held, as in the law is in need of actions. For instance, charges by the folk for common thefts, or it is that many thieves were caught, or perhaps that they are known.
3. Now it is probably custom that these three or four gentlemen had to bring one or two leaders of the Hag, from the Newtown and from the other precincts and agree with them that it remains secret.
4. These three or four gentlemen have to come to the cemetery of St. Martin at midnight and call on the other from the council that they may come together. *So, one must first occupy and guard the city gate, all gates, all corners and sites that go to the outside, the bridges and ships below and also above the city.*
5. Then let the Vehm-scribe know that he takes his office with the letters, and that the Vehm-fellows are to bring together what is known to them and what will become known to them: When there is time, they may report to the clerk immediately, otherwise they must remain vigilant awaiting the Vehm-Graf.
6. When day-light comes the mayor is sent around the neighborhoods proclaiming to the people and to every host in the house: The Council



and the gentlemen want to hold a Vehm Thing, they shall come to the market when they perceive that the bells ring.

7. When the big bells ring the gentlemen gather and they and the folk go together to the gate of St. Peter at the Vehm-ditch. The Council remains at the first place on St. Peters gate and the folk walk together along the ditch. Thus, the büttel calls to the people: Ye gentlemen, go into the Acht, those from the old city, from the new, from the Hag, Aldamwik and Sack that it may be discussed what is known in all precincts of the theft, which brings the Vehm-fellows.

8. The Vehm-fellows bring it to the scribe, who shall sit on the same spot where the Council sits to the front, but not too close. If things are reported, the scribe goes with the board where the common Council sits, to sit in the middle of the circle and asks the men if they want to hear what he has written. The gentlemen will report to the scribe and explain to him what to bring before the court and what he shall forego. What is under four shillings, that does not come before the Vehm.

9. If that has been explained then the writer will go before the court.

10. The Vehm-Graf is to decide the Thing and sits down before the middle of the trench, where it is the highest and turns toward the city wall, so that all the people might see him. Here all gentlemen from the council should be, to which the Council sent and there shall be the bailiffs and Vehm-fellows, if they so want.

11. Among them shall be the Holy shrine and the speakers who take the oaths from the people. All words with upper and lower (hand) shall be kept before the bailiff. The judge will ask the judgments in all matters, if he wants.

12. Thus says the scribe: Honorable Judge, shall we summon the honorable people whose wealth has been stolen? He then replies that is what he wants.

13. The scribe speaks first to the Büttel from the old town, he calls out: ---, come before the court and respond to what you are asked. Wants the judge one or two more people, those also shall be called.

14. When the honorable man comes, the judge or the assessor asks: Do you know who stole your goods? If he says "no", then he must be rid of it with his oaths to the Saints. The speaker asks for the Acht, he lets hold a (hand) and thus says: that may God and the saints help you, since you do not know who the thief is who stole from you and you do not know of his coming and going, that when you will know that you will want to report this to the Council.

15. But if he reports the thief, the büttel calls on him immediately, saying: ---, I call you into the Vehm-Thing, you as man or woman, in order for that good that you have stolen, once, twice, three times by the neck.

16. If the thief steps forwards, he swears off with his own hand alone, then one writes in the book: Such was accused of theft, he swore alone.

17. Was he indicted for the second time of theft, he must swear seventh; one writes him and all his allies with their names and writes: He has sworn himself seventh.

18. Was he indicted for the third time, he must come to the hot iron and wash his hands first with cold water, and then he lifts the hot, glowing iron and carries it to the Mal which is determined for this. Should one ask judgment to the Mal, how far it should be, that judgment should speak the büttel or the executioner. They should say: "Nine foot". The büttel and executioner shall tend to the fire and the iron to the left hand on a round bowl.

19. Of the respectable people, who is to come, the scribe writes on his board: he has appeared.

20. When the Council wants to rise, the scribe is to write on special notes and what is left to carry in each precincts where it belongs, so that it is directed at the Council for those who did not appear, whether or not he was sick at home,

21. Also how to pronounce the thief in the book that one finds expressed in an honest manner in some places, he who wants to look for it.

# THE SUN JUDGE

Von Ph. Stauff

In more than a few men there still lives something of the spirit which has disappeared from these times, whose profound wisdom of our race slowly arises again from out of the dark and so it appears to us as if it would be something new, some new mankind of beauty and gladness, this heart-warming awareness can be a bit funny in a world that thinks of our original Ancestors only as notorious barbarians.

I knew such a man. He was an old farmer in a Frankish village - my home village, and was a 'Siebener' or 'Sevens', thus one of those which would have performed the directing of the Mark stones along the passages. It is said that they made a high and solemn oath so that they would always be reliable and accurate, and even though I was a boy I remember this exactly: "He who alters the Mark stones procures, that after his death he must remain there as a spirit, until the stone is again in the right pale...." "You can watch an old 'Sevens' with reverence, if you are Weiss....." He told me.

"Directing does not mean to punish", said the 'Siebener' - I was probably still watching when he called - "make it right". That did not quite sink into my head, nor probably not the farmers, to whom he spoke some times in such a way. But this is why he preferred nothing, as if he were a Schoffe or a juror in the court. And they would bring before him those very such things.

Shortly before a Christmas, there sat the Siebener with other farmers and with landlords of the village having a glass of beer. It was a zealous conversation when the policeman came in with a vagabond, who he had already driven off, and who had no papers and no money. The Hastling was still a young lad; but he looked very unkempt and his bare toes peeped from his Stieseln. The policeman wanted to rest a bit and also the lad might find a little peace. For outside was a bad snow knitted

top, and you will be tired and hungry when you have long been fumbling through freshly fallen snow. Out of kind-heartedness the Sevens gave the prisoner a glass of beer along with a piece of bread with some cheese.

The Siebener looked down attentively. "I should know the face", he said. "Answer truly, you are from Hofhagen, lad?" And he answered: "Yes". "How is it," asked the Siebener, "that you have become astray here, and not so near your home? There are hardly enough hours of sunlight to get over there." "Home", muttered the rover - "I have no home". "What, isn't your father still living - or your mother?" "The father is well enough alive: but he disowned me three years ago". Grudgingly that came out, but it came out. And the Sevens drew even more out from the ragged boy than what the policeman had despite all of his troubles with the lad.

Finally, the old farmer said "Well, well; so you have stolen and have been detained for this? And in that vicinity you could get no work and were ashamed, so you have gone away from home and are in rags! You have probably often stolen more out there, right? Well, tell it - it will be for the best! Where else have you stolen?"

The policeman was astonished by all this, and the farmers were in wonder. But behold, the fellow did confess. And also confessed that he had not been caught for other thefts, nor had he been punished for them. The officer drew out his book and began hastily to write.

When he had finished, the Sevens said: "Cut those pages out and give them to me. I do not think that you need that information. What good does it do to see the lad locked up again? It's not as if they get their goods or their money back. And the lad becomes the worse for it, that history only costs the state more money. He has hardly worked and been without direction for the better of three years, so he will stay and work, he will earn and make money. Then he can pay back what he has stolen and make good again and create honestly!"

"I will not!" said the rover defiantly. "To me it is all the same whether I'm being honest or not!" "That's not true, my boy!" the Sevens said. "Presently, your life and your honor is certainly worth nothing to you, I understand that. But in a few days it will be worth more to you, because we have only now just begun. Thus, I will answer to the court over it, Mr. Constable, leave the Karl here with me."

The policeman was a bit ruffled, but the general respect for the old

man was too great - he consented, that is, if the Siebener wanted to commit himself that the rover would not simply run off the next day. Then he would report back and see if the thing would be approved. He could give the notes to the Siebener on that next day.

Then you will get my hand written notes thought the policeman as he walked out into the winter night and back to his station. He was still uneasy about the matter; but the district judge was a kindly man, and he held the old sevens in high esteem. "That one is different", the court judge used to always say when he spoke of the old farmer; but it was said with a good amount of respect in the word.

Meanwhile, the Siebener took the lad to his home, but before the door of the pub he had said: "As you see, I do not hold you. I have no gun. You can run if you want, but then I would be locked up in my old age. I have become gray with my honor and I mean well by you so don't do that to me! Will you promise me in the hand that you will stay quietly with me for three days and that you are a stand-up guy?"

A dirty, torn sleeve passed by a pair of eyes not usually, but now flowing with softness. Then, the boy's hand fell into the Siebener's wrinkled right.

"Go to bed, woman!" Said the old man, when he came home with his guest. "You too!" He turned to the gaping servants. And in a moment the room was empty. Then the sevens sat the boy before a little to eat. He said, "You can rest up here; tomorrow you must earn". Although he had already eaten the cheese and bread at the pub, it looked as if it tasted better to the rover now. Then the old man pointed him to a bed and went to sleep himself, after he had carefully closed up the House - as always.

The next morning the wife of the Siebener knew full well about the new guest and her husband's intentions and needed to ask the stranger nothing, and as for the servants it was forbidden to ask the young man of his story. And nothing happened in the house that the old Siebener had forbade. In the afternoon, the young man was stacking wood when the cop came and greeted the old man with a certain reverence and pulled out his notebook and gave the old man the loose-cut pages. "You may want to later fill in the district judge on the case report; he was very interested." said the policeman. But to the lad he said, "You're in good hands, now you hold well to it, then you will soon be a pleasure to have in the world!"

The old man took dinner to the rover and said, "You have worked gallantly. It will not be easy, but you will find that you can make good with the work, if you keep the right intentions. I will give you proper daily wages, and you have your food and your bed as well. Tomorrow you can wear a pair of old boots from me until you can buy your own. And for now: which of the people that you stole from was the poorest? And how much was that which was stolen worth?"

The boy gave some figures and the amount of value did not add up to much. The old man said; "We will send it to the people next Sunday along with your letter asking their forgiveness. Your warden is already well pleased. You will also need fresh clothes, perhaps my wife can find something that is suitable."

The rover continued to work and the food kept tasting better to him. Now as Christmas approached. "You can stay in the barn", said the old man; "this will be for the best, I will get it ready for you. In the room they will look at you curiously, and you really should not go to the inn. As for the distribution of Christmas presents I cannot keep you with because I cannot give you anything. Do you understand this and is it right to you?" The boy understood, and it was quite right to him. When the holidays were over, he had almost a taler in hand and that was enough for another one of his debts, and the young man worked quickly at being rid of those old debts.

In a few weeks it happened that the people were all paid off. The farmer introduced the boy to his servants and told his story. "Speak not about it with him, but be his faithful companions. Take him today to the market and help him, that he get a little clothes and buy a pair of shoes, but do not seduce him to drink! You can still go to the pub later from home, and from there everyone each gets his tip, men be decent and come home all together!"

So the thing went ahead and the former rover was an upright young man. The district judge shook his head when he had heard it from the Siebener. "As my grandfather had taught me" - said the Sevens - "directing correctly does not mean to punish, but to make right. In our exchange, Mr. senior judge, the poor lad is now made right. He works and looks forward to his life. And if now his honor is restored to him he will have a stake in the matter because he enjoys a trust and love. And I will see this done."

Now at the Easter celebrations, the former rover had even saved for a new suit. It wasn't of any expensive material, but it was fair and clean. A quiet confidence was sprouting out of the boy and his gratitude toward the Sevens had become great.

Then came the morning of the Easter feast and the farmer walked with the boy to the train station and drew two passes for the first stop at Hofhagen. The young man's heart was seized by fear and the old man knew it well. "Take it easy," he said; "That must be fought through". Shortly before the Easter service began, the two of them walked up to the Priest of Hofhagen, and the Sevens told the story. As the priest read the boy's notes, his eyes moistened with joy. "And all repaid", he asked over and over again, "and an honest man you have become? Thanks be to that honorable man there, young fellow; and thanks to the Lord, our God!" However, the seven was not done and thought it be good if the preacher would announce on this day in the church before the great prayer that the boy, who had stolen three years ago, was imprisoned and then went abroad, has compensated the folk. And even others from which he had stolen - now completely trust in him that he has become an honorable, diligent, and honest man. The father should now forgive him and all his peers should let the past be the past.....

"Yes, You are right, sir! Yes, yes I will do it! That will delight the old father! And then after the service, maybe you could go up to talk to the father yourself?"

"And I intend to, Herr Priest! I must instruct the old man, who has probably just as much white hair as myself: Directing is not to condemn and punish, but making it right! And no one understands about these matters better than my kind, Reverend. Even the district judge lacks the right course of action and is now trying to comprehend our ways, which has always been the right way."